

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**

Property of
Graduate Theological Union

JUL 12 1990

Finding the Missing God



Research to Help Ministers



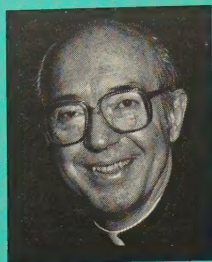
Passive Aggression in Organizations



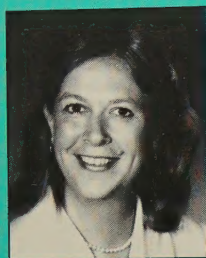
Some Celibacy for Everyone



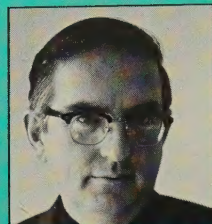
Surviving Sexual Abuse



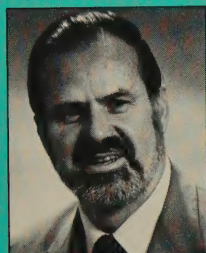
EDITOR-IN-CHIEF James J. Gill, S.J., M.D., a priest and psychiatrist, serves as a consultant to The Institute of Living, the Harvard University Health Services, and religious congregations, dioceses, formation personnel, and spiritual renewal centers throughout the world.



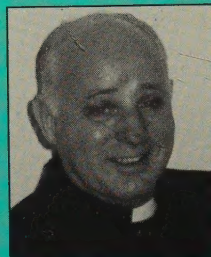
EXECUTIVE EDITOR Linda Amadeo, R.N., M.S., is a nurse whose clinical specialty is psychiatry. Ms. Amadeo has counseled, and has directed workshops for, clergy and religious men and women in the United States, Canada, Europe, Africa, India, Australia, Nepal, and Asia. She teaches at the Pontifical Gregorian University in Rome, Italy.



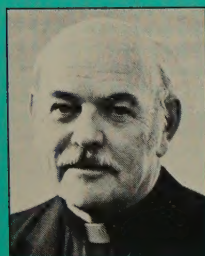
SENIOR EDITOR William A. Barry, S.J., Ph.D., a priest, author, spiritual director, and lecturer, is rector of the Jesuit Community at Boston College. In the past, Father Barry has been vice-provincial for formation, director of the Center for Religious Development, and professor of pastoral theology at the Weston School of Theology.



SENIOR EDITOR Loughlan Sofield, S.T., M.A., is a General Councilor of the Missionary Servants of the Most Holy Trinity. He is consultant to the Trinity Ministries Center, Stirling, New Jersey. Brother Loughlan has conducted workshops on psychology and ministry in North and South America, Europe, Australia, Africa, Asia, and India.



ASSOCIATE EDITOR John Carroll Futrell, S.J., S.T.D., is a priest, author, spiritual director, lecturer, and a former director of the Ministry Training Services, Denver. He is a visiting professor at the Pontifical Gregorian University and has directed religious renewal programs in the United States, Europe, the Far East, Australia, Africa, India, Sri Lanka, and Latin America.



BOOK REVIEW EDITOR Jon J. O'Brien, S.J., D.O., is a priest, lawyer, and physician, board certified in psychiatry. He is Assistant Professor of Psychiatry and Associate Dean at the Georgetown University School of Medicine, Washington, D.C. Father O'Brien is a member of the Maryland Province of the Society of Jesus.



PUBLICATION DIRECTOR Catherine S. Faria, M.S., a specialist in organizational management, is art director and coordinator of production of *HUMAN DEVELOPMENT*.

The quarterly journal *HUMAN DEVELOPMENT* (ISSN 0197-3096) is published by the Jesuit Educational Center for Human Development, The Institute of Living, 400 Washington St., Hartford, CT 06106. This is a nonprofit organization established to be of service to persons involved in religious leadership and formation, spiritual direction, pastoral care, and education. Subscription rate: United States and Canada, \$20.00; all other countries, \$27.00. Single copies: United States and Canada, \$7.00; all other countries, \$8.00. Second class postage paid in Boston and additional mailing offices. Postmaster: Send 3579 to *HUMAN DEVELOPMENT*, P.O. Box 3000, Dept. HD, Denville, NJ 07834. Copyright 1990 by *HUMAN DEVELOPMENT*. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher.

Send new subscriptions, renewals, and change of address (please include mailing label if available) to *HUMAN DEVELOPMENT*, P.O. Box 3000, Dept. HD, Denville, NJ 07834.

Letters to the editor and all other correspondence may be sent to *HUMAN DEVELOPMENT*, The Institute of Living, 400 Washington St., Hartford, CT 06106 (203) 241-8041.

HUMAN DEVELOPMENT

CONTENTS

5

FINDING THE MISSING GOD

George R. Murphy, S.J.

10

RESEARCH TO HELP MINISTERS

Len Sperry, M.D, Ph.D., Catherine Tyndall Boyd, and Michael J. Stolpman

14

ANGER REVISITED

Brenda Hermann, M.S.B.T., A.C.S.W.

20

WISEWRITER

James Torrens, S.J.

23

MANAGING APOSTOLIC CHANGE

David Coghlan, S.J.

28

SURVIVING SEXUAL ABUSE

Ave Clark, O.P., M.A., M.S., M.P.S.

30

SOME CELIBACY FOR EVERYONE

Shaun McCarty, S.T.

36

REFLECTIONS ON PERSONAL HOLISTIC DEVELOPMENT

John Rich, M.M., M.R.E., M.A.

40

PASSIVE AGGRESSION IN ORGANIZATIONS

Len Sperry, M.D., Ph.D.

2

EDITORIAL BOARD

3

EDITOR'S PAGE

Teach Leaders to Avoid Burnout

46

BOOK REVIEWS

EDITORIAL BOARD

HUMAN DEVELOPMENT

EDITOR-IN-CHIEF

JAMES J. GILL, S.J., M.D.

EXECUTIVE EDITOR

LINDA D. AMADEO, R.N., M.S.

SENIOR EDITOR

LOUGHLAN SOFIELD, S.T., M.A.

SENIOR EDITOR

WILLIAM A. BARRY, S.J., Ph.D.

ASSOCIATE EDITOR

JOHN CARROLL FUTRELL, S.J., S.T.D.

BOOK REVIEW EDITOR

JON O'BRIEN, S.J., D.O.

MANAGING EDITOR

CAROL LEACH

PUBLICATION DIRECTOR

CATHERINE S. FARIA, M.S.

INFORMATION FOR AUTHORS

The editors are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted in duplicate to the Executive Editor, Linda Amadeo, HUMAN DEVELOPMENT, The Institute of Living, 400 Washington St., Hartford, CT 06106. Copy should be typewritten double-spaced on 8½ × 11 inch white paper, 70 characters per line and 28 lines per page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 4,500 words (15 pages) with no more than 6 recommended readings; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black and white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

Unaccepted manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

Editorial Office: (203) 241-8041

Reverend George Aschenbrenner, S.J.
Reverend Wilkie Au, S.J.
Reverend John Blewett, S.J.
Reverend Michael J. Buckley, S.J.
Reverend David Coghlan, S.J.
Reverend William J. Connolly, S.J.
Sister Marian Cowan, C.S.J.
Most Reverend John Cummins, D.D.
Reverend Angelo D'Agostino, S.J., M.D.
Ann Marie DiLoreto, R.N.
Reverend Patrick Doyle, S.J.
Meyer Friedman, M.D.
Brother Joel Giallanza, C.S.C.
Reverend Ronald A. Grant, M.D., D. Min.
Very Reverend Howard Gray, S.J.
Rabbi Earl Grollman
Sister Anselm Hammerling, O.S.B.
Sister Brenda L. Hermann, M.S.B.T.
Daniel E. Jennings, D.S.W.
Most Reverend James Keleher, D.D.
Sister Eileen Kelly, S.S.A.
Reverend Edward Malatesta, S.J.
His Eminence Carlo Cardinal Martini, S.J.
Reverend Dominic Maruca, S.J.
Reverend Cecil McGarry, S.J.
J. Fenton McKenna, J.D.
Sister Bridget McNamara, O.S.F.
Reverend Daniel M. Merrigan, S.J.
Reverend Paul Molinari, S.J.
Sister Joanne Moore, C.H.M.
John R. Moran, Jr., J.D.
Reverend John T. Murray, S.J., M.D.
Reverend John O'Callaghan, S.J.
Reverend Edward M. O'Flaherty, S.J.
Reverend Timothy Quinlan, S.J.
Brother Charles Reutemann, F.S.C.
Sister Mary Elaine Tapy, S.D.N. deN.
Reverend Gordon Tavis, O.S.B.
Robert J. Wicks, Psy.D.
Brother James R. Zullo, F.S.C.

EDITOR'S PAGE

TEACH LEADERS TO AVOID BURNOUT

Side-by-side articles in a recent issue of the newspaper *USA Today* called attention to the stresses that are felt by persons striving to perform the tasks involved in ministering to the church. One article described the health problem that forced Archbishop Eugene Marino of Atlanta, Georgia, to temporarily give up his duties and seek medical care. He was diagnosed as suffering from "acute exhaustion" and "facing imminent danger of cardiac distress." A spokesperson from the patient's chancery warned the archdiocese, "He's going to have to cut back on the demands placed on him."

The adjacent article told how Bishop Adam Maida of Green Bay, Wisconsin, was approaching his new assignment as head of the Archdiocese of Detroit, Michigan. "Trepidation and awe" were the feelings he reported. Why so heavy a reaction to his ecclesiastical promotion? Because, the newspaper explained, Detroit is a "financially strapped diocese where parishioners are still stinging from church closings." The bishop himself acknowledged, "The responsibilities of this assignment are staggering. The expectations of the people are many. The cultures are diverse."

The two articles reminded me of the psychiatric hospital in which I work, where we treat so many priests and religious women and men who are victims of burnout. The case history is almost always the same. An enthusiastic start, with success rewarding strenuous, self-sacrificing efforts. People, with myriad needs, recognize the minister's

competence and escalate their expectations and demands. The minister's own needs are neglected as his or her strivings are intensified to satisfy and please everyone else.

The minister ignores the signs of accumulating stress: fatigue, headaches, and frequent colds and other infections that last too long. So that all the work can be accomplished, vacations are cut short or skipped entirely. Honest friends begin to say "You're looking tired," "You'd better slow down a little," "You're becoming pretty tense and irritable." Then the usual reply: "Thanks for your thoughtfulness, but I'll be fine. I really enjoy what I'm doing" (as if that's a guarantee of immunity from burnout!).

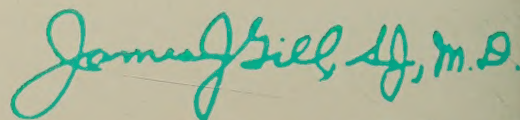
Soon come frequent episodes of impatience, outbursts of anger, feelings of resentment (often denied), and insomnia or indigestion. Finally, it's illness—often an ulcer or a heart attack. Both are blessings in disguise. They afford an opportunity to recognize that the all-work-and-too-little-play scenario is inevitably, in the long run, a self-destructive one. Other proofs of overburden are high blood pressure (which leads to strokes), ulcerative colitis, and some forms of cancer. Excessive smoking and abuse of alcohol or drugs are tip-offs too; so is emotional depression, accompanied by a lack of vigor and a loss of motivation to keep up the original pace. These illnesses, whether physical or psychological, usually cause the affected minister to feel disappointed in himself or herself, guilty for needing to take time off, and reluctant to seek appropriate treatment until there is no alternative. But even while getting professional help, the sidelined workaholic minister is restless and dejected over not being able to go back immediately to his or her work.

Good therapists don't allow such persons to resume their former routine until they come to

realize that they need to adopt a more balanced style of life. Not just work and prayer, but adequate time for leisure, physical exercise, socializing with friends, and enjoyment of cultural activities. Persons in leadership roles need to learn how to provide a better example of human Christian living for the instruction of those who follow them, including the clergy, religious, and laity. Leaders must be taught when and how to say no, what tasks to delegate, and how to pay attention to the good advice of friends who worry about the minister's generous but self-destroying life-style and work habits.

It is summertime as I write this. The season, I hope, will provide an opportunity for new bishops, overburdened older bishops, and all persons who have undertaken the tasks of ministry to spend some of their vacation time examining their way of life. But our bishops and the superiors of religious congregations need something more. When new judges in the state of Connecticut are ready to take on their heavy duties at the bench, they attend a

two-week indoctrination program that prepares them to deal with stress. So do new governors who are taking office in many U.S. states. Somebody ought to set up a two-week program for new bishops and religious superiors that will serve to preserve and protect their health and sanity. God would want that for them, I'm sure. And if they learn for themselves, they will be in a position to guide others in ministry along healthier paths. Wouldn't we all stand to benefit as a result?



James J. Gill, S.J., M.D.
Editor-in-Chief

Heredity is Answer to Fat Problem

Genetics play a major role in determining body weight—perhaps a greater role than scientists have ever suspected. The data from two new studies confirm this fact. One study showed that there are great variations in weight gain among people who overeat by the same amount. The other found that identical twins ended up with virtually identical body weights as adults, whether they were reared apart or together. The two studies were published last month in *The New England Journal of Medicine*.

In response to these studies, Dr. M. R. C. Greenwood, an obesity researcher at The University of California at Davis, observed: "When overweight people dieted and failed to remain slim, they often blamed themselves for a lack of will power or some other behavioral problem." However, she added, "These data say they fail because they have a genetic defect."

The first study, conducted by Dr. Claude Bouchard and his colleagues at Laval University in Quebec, Canada, revealed that overfed identical twins who gained the least weight added more muscle than fat; those who gained the most added mostly fat and little muscle. Dr. Bouchard reported, "The most important message is that under the same caloric load, we find large differences in the amount of energy stored in the

body. We definitely have some very efficient people who are good at gaining a lot of weight." He advised: "If you are one of those people who cannot lose weight on a relatively low-calorie diet, it means that you are efficient in storing energy. That leaves you only two ways out. One is to increase your energy expenditure through exercise. The other is to reduce the proportion of fat in your diet."

Dr. Albert J. Stunkard, the University of Pennsylvania researcher who conducted the study on twins, concluded that "almost all the differences in weight between members of a population are due to genetic differences." He expressed the hope that psychological explanations of obesity, such as "insatiable oral urges" and "defective impulse control," would be promptly and permanently abandoned.

In an *NEJM* editorial, Dr. Ethan Sims of The University of Vermont added his own wish that the new research would lead people to be more understanding about those who are overweight. "There's a tendency whenever we see a person who's overweight to feel that if they just cared a little more and pulled themselves together, they wouldn't be fat." But in light of the recent findings, he added, "We have to be very sympathetic."

Finding the Missing God

George R. Murphy, S.J.

Stay with me. Be my disciples. In spiritual direction and in directed retreats, a disturbing and puzzling phenomenon recurs: good and faithful disciples don't find Jesus where they once did. It is clear that Jesus has revealed himself in scripture, in church, in prayer, and in sacraments, and that for some people he still does reveal himself in all of these. But it is also clear that other people—some of whom once found him in those places—now find only an empty tomb. These disciples, who live at the heart of religious life and at the heart of the church, realize that one cannot be a disciple of Jesus unless one knows him, unless one spends time with him—unless Jesus reveals who he is, what he does, and how he goes about things. They know that discipleship is a matter of relationship and revelation. Their faithfulness makes their loss all the more painful and frustrating.

First, I will look at several responses to this phenomenon of the "lost Jesus," because some responses are not only not helpful but also destructive. One common destructive response is false moralizing; another is a focus on what is negative. While destructive responses lead to a negative self-preoccupation, helpful responses enable people either to find God or to enjoy his absence. Second,

I will explore how the experience of God's absence might be a call to more adult faith and prayer.

THE MORALIZING ANSWER

The first response to God's absence is to conclude that we are blind. It might be that sin has caused our blindness. An authoritative voice might tell us that God should be there, that he promised to be always with us. Yet the experience of some good people says Jesus is not where we think he should be. Remember how Jesus dealt with that question about the blind man in John's gospel, chapter 9. Good people asked Jesus, Who sinned—the blind man or his parents? Just as such questions were not the determinative ones for Jesus, they are not helpful questions for us. In other words, contemplating or finding God is not always a moral question. When we don't see Jesus, that is not necessarily a sign that we have done something wrong or a reminder that we are sinners. What is important is whether we want to see.

When we don't find Jesus where we expect him to be, some assume too quickly that we have done something wrong or that we haven't done something right. Some presume that God must be angry

Many people suffer because their sense of the divinity of Christ blots out his humanity

at us or indifferent to us. Inner voices say maybe we aren't good enough for God to reveal himself to us. St. Paul, however, reminds us again and again that we do not earn God's grace. "While we were yet sinners, Christ died for us." How could anyone think he or she is good enough for God to reveal Godself to him or her? The revelation of God is not earned. Just as God's presence is not necessarily a reward for our being good, God's absence is not necessarily a punishment for our being bad.

The moralizing answer to the experience of the absence of God is sometimes a neurotic one. A person who experiences the absence of God is asked to look for the sin that caused his or her blindness. That search is endless because it is a false search. What starts out as an apparent good, the acknowledgment that one is a sinner, turns into self-preoccupation: An apparent good is exposed as an evil because of where it leads: to focusing on oneself rather than on the Lord.

Moralizers sometimes forget the freedom of Jesus. He does move on "to other towns," even when people want him to stay in a particular place. Correlative to our desire to find Jesus and stay with him is Jesus' desire. He wants to help us see. He wants to reveal himself to us. Nevertheless—and this truth is too often overlooked—if he chooses to reveal himself, he is free to reveal himself where and how he wants to. The scriptures and our tradition remind us again and again: Jesus does not reveal himself only in holy places. He doesn't reveal himself only to holy people. A moralistic approach to prayer overlooks these realities.

FOCUSING ON WHERE GOD IS

Another danger is more subtle yet more perva-

sive and more destructive. Good people begin to focus on where Jesus isn't, where God isn't, and not on where God is. Even in spiritual direction, these people prefer to tell about how they haven't prayed or why prayer is not going as well as it should. It doesn't take long before discouragement settles in. Some even stop looking because God is not in the old places—not where God used to be, not like God used to be.

Good spiritual directors help us focus on where God is. They are fascinated by where God is. They enjoy hearing about where God is. If the person under direction does not know where God is, a good director will join him or her in the search for God. The good director will not be preoccupied with moralizing or focused on where God isn't or where God "should" be.

Contemplation is not primarily a moral question. We don't earn the presence and revelation of Jesus. We want to focus on where God is, not on where God isn't. Where do we go?

WHERE HAVE YOU LAID HIM?

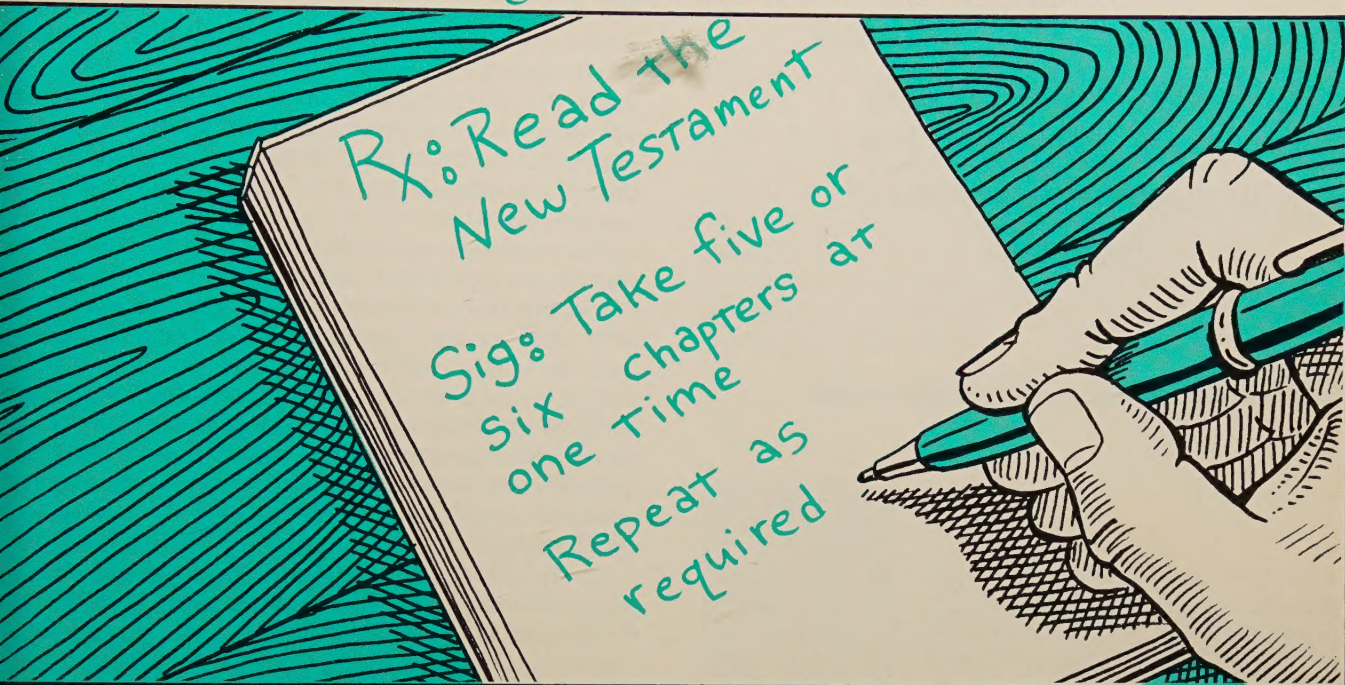
Magdalene, that first witness of the resurrection, offers a model: "Tell me where you have laid him." Isn't it quite normal, precisely for people who have known and lived with Jesus and been his disciples, to have some experience of the empty tomb, of the absence of Jesus? He is not where we left him.

The first theological answer to our experience of the absence of Jesus in prayer may be an experience of the resurrection. By his absence, God may be inviting us to experience the empty tomb. He is risen, as he said. In that sense God's absence is a blessed event.

One of the characteristics of the resurrection events is that at first Jesus' disciples do not recognize him. Even people who know him well think at first that he is a gardener, a stranger, a ghost. He is not the Jesus they used to know.

The resurrection is a paradigm for change and transition in the church—certainly not the only one, but a very important one. The rediscovery of the importance of the resurrection in theology and in scripture comes at a time in the church when something precious has died and we are still dealing with the new Pentecost of Vatican II. The resurrection is a dramatic change. It involves grief, loss, suffering, death, emptiness, sadness, hopelessness, and even despair for some. It also involves new life, new boldness, a new inclusiveness of others, a missionary spirit, joy, and courage. It is hard to imagine the dramatic change in the disciples from the frightened and cautious people they were before the resurrection to the imaginative and bold people they were after the resurrection. Before and after are so different; it is not a simple incremental change. The Jesus whom we knew has died. Grief and a sense of loss are fitting. Witnesses of the

A Spiritual Director's Prescription for Discovering the Attractiveness of Jesus



resurrection give us hope. The risen one goes on ahead of us. We might yet become bold disciples.

Even though it seems that news of the resurrection might have been welcome, scripture shows that it was greeted with skepticism at first, even by the disciples. We might be consoled by the thought that the disciples were as frightened to receive the good news as we are. We might be even more consoled by considering that the Spirit helped them move beyond their fears to recognize the risen Lord and boldly proclaim the good news.

RECOVERING THE HUMANITY OF JESUS

Another source of God's absence is too narrow an image of who God is or who Jesus is. Many people suffer because their sense of the divinity of Christ blots out his humanity. Although many give notional assent to Jesus' humanity, they have not yet incorporated this insight into their prayer and daily living. We need to search the gospels for the humanity of Jesus.

Of course, scriptures were written after the resurrection and are permeated with the postresurrection perspective. Nevertheless, the gospels are filled with stories about how Jesus met people and how he revealed himself to them.

Did Jesus' contemporaries have any difficulty

accepting him as a human being? Did anyone doubt that he was a Jewish man? Have we so overlaid him with "faith" that we forget that Jesus was an attractive man, that he drew people to him by what he said and did, by the type of person he was? Jesus not only has something to say to us about God; he also has something to say to us about being human. It is in and through his humanity that he leads us to divinity. It is also in and through his humanity that he leads us to appreciate our humanity.

In directed retreats, many directors suggest that people read five or six chapters of a gospel in one sitting. They recommend that people notice what Jesus is like—what is attractive about him, as well as what is frightening or puzzling. Most people find many things attractive about Jesus. That often comes as a surprise. Some have never read a sizable amount of the gospel at one sitting; they are pleased at the picture of Jesus that emerges. Jesus calls disciples. This human being invites and attracts others to be with him, to work with him, to learn from him. What he says, what he does, who he is, is attractive. But not to everybody—some laugh at him, some drive him out of town, some feel threatened by him and even want to kill him. Some just pass by, affected neither positively nor negatively.

Jesus the man did not appeal just to holy people, nor did he appear only in holy places

Simple questions might follow, such as: Would you like to get to know him better? Would you like to be with him for a while? Would he like to get to know you better? Would he like you to stay with him for a while?

What comes out in that simple exercise is the humanity of Jesus. Of course, this is not to deny his divinity; it is simply to affirm his humanity. He has become a person like us so that we might realize the dignity and freedom of the sons and daughters of God. Furthermore, in this type of exercise, we meet him in a way similar to the way in which we meet other persons. We watch what they say and do, we talk with them about what they say and do, and we share our stories with them.

But what if scriptures don't speak to a person? What if the person of Jesus seems too distant from present-day life? Where else can one look for a God who has died or is absent?

LOOKING FOR GOD IN OUR EXPERIENCE

Some good people have blocks about looking for God. They may feel angry at God or disappointed with him. They may be fearful of God, or they may think they have outgrown him. In many cases, none of these explanations quite fit. All a person knows is that God is absent or dead for him or her. This person is not able to find God in any of the places where he or she ordinarily should.

At that point, many have found it helpful to reflect on these questions: Where do you find life? What do you enjoy? Take the experiences we find attractive—those moments of compassion, friendship, celebration, and joy; those moments of telling the truth, of reaching out to the poor and outcast; those moments of forgiveness offered and re-

ceived—and contemplate them. Sometimes a person will need help in staying with those moments of life and joy to explore, feel, and talk about them. Such exploration and discussion is very fruitful. We may need to be more grounded in our own humanity before we can approach and appreciate the humanity of Jesus.

There will come a time when the director can ask: In these experiences of wonder, is God there, is Jesus there, revealing himself? We may think it is only the gardener, only a stranger, only a ghost or our imagination.

One episode of reflection will probably not change us much—although people have experienced dramatic change through a single event. But over time we develop a habit of looking and seeing and noticing and verifying. Is this how God is present today? Is this where God is active for me? Is Jesus teaching me about discipleship? These are always fair questions to ask of both ourselves and God. We are searchers for the living God; we do not want to accept any substitutes, no matter how comforting they may seem.

Good spiritual direction helps people focus on where life and joy are. When one finds true life, the living God is never far away.

STAGES OF DISCIPLESHIP

Of course, discipleship has stages. We meet the teacher. We find him attractive. We spend more time with him. We watch what he says and does. We get more involved with him and we let him get more involved with us. We also change; so do our relationships. Good relationships invite us to grow, to explore new parts of ourselves and of our world. Our changes require that we renegotiate our relationships and our own identities.

Many of us go through a transition in our prayer and our following of Jesus—a transition from being his disciples out of our fear and powerlessness, to a realization of our adulthood, our goodness and our power, to a new level of attraction to Jesus. There is a big difference between praying because we are attracted to Jesus and praying because we ought to pray, between following someone who is attractive and following someone who has power or authority over us. Sometimes power and attraction go together—not just in the sense that we are attracted to people with power, but also in the sense that people who are attractive to us have a power over us like the power of someone we love and admire.

CALL TO ADULT PRAYER

Some of us get stuck, at least for a while, in our adulthood. Our adulthood is hard-won. Perhaps we know that we have been children too long. We fear that Jesus might not respect our adulthood. Or we fear that if we are truly adults, we can't be believ-

ers. I don't think we are necessarily conscious of spiritually crossing from childhood to adulthood; our change may not be outwardly visible at first. But what happens is that more and more, we are just going through the motions; more and more, we are just playing roles. Our faith is no longer the faith of children; our childish faith doesn't work any more. Some of us go through an experience with God and Jesus that is analogous to what an adolescent goes through with his or her parents: I am no longer a child, I am no longer your child, I am now treating me like a child. It is sad when that is the end of any relationship with one's parents. For most of us, it is only a stage that we go through.

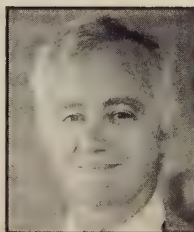
God is not afraid of our growing up. He promotes it and rejoices in it. He is happy for us.

Perhaps there was a time when we needed to relate to Jesus as a child relates to a parent or as a servant relates to a master. That time may be over for us now. Jesus may be inviting us to relate to him more as friend to friend. That type of transition may seem scandalous, but that is exactly the transition Jesus invited his disciples to make. They called him master, and rightfully so; there was a time and a place for that. But later, he wanted them to call him friend.

Jesus the man did not appeal just to holy people, nor did he appear only in holy places. He walked

the streets of the villages and towns of his day. He visited homes; he spoke with people at dinner; he addressed crowds; he cured sick people; he forgave sinners. He did go to synagogue and temple, but one doesn't get the impression that he was a church mouse. If you had waited only in the traditional holy places, you might have missed Jesus.

When we experience the absence of God, we might profit from remembering the angel's message in the beginning of Acts 1:11: "Why are you people standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there." The Lord is going on ahead of us. We are not stuck where we are; we are invited to follow him.



Father George R. Murphy, S.J. is Rector of the Jesuit Community and an adjunct faculty member at the Jesuit School of Theology in Berkeley, California. He was formerly Novice Director for the Jesuits of the New England Province.

Studies Reveal Complexity of Pain

Recent research into the relationship between mind and body is teaching scientists a great deal about the nature of pain and peoples' response to it. For example, physical pain is found to increase in patients who are experiencing such emotions as anxiety, anger, alarm, or depression. Moreover, pain tends to be unconsciously perpetuated by persons who, through suffering it, are able to gain attention and sympathy, control others, avoid some unpleasant activity, or escape day-to-day responsibilities.

The *University of California Wellness Letter*, reviewing the latest studies of pain, observes that "without pain, life would be dangerous and perhaps impossible. It provokes a potentially lifesaving urge to escape from danger, or otherwise terminate the sensation." People who are born insensitive to pain repeatedly injure themselves but do not recognize that they are doing

so. They twist and fracture joints, cut and burn themselves, bite their tongues, and at times suffer serious injuries because they fail to prevent or minimize damage and do not seek needed treatment.

The *Letter* reports, "Studies have shown that the more attention people pay to pain, the worse it seems; this often helps explain why pain is worse at night. Conversely, when people are distracted they are better able to tolerate pain." If individuals believe their pain is due to a trivial cause, then discomfort tends to be slight. On the other hand, if they attribute it to a serious ailment—cancer, for example—it may be perceived as unendurable. Harvard University psychiatrist Arthur J. Barsky, in *Worried Sick*, points out that pain that is considered to be curable and unnecessary hurts more than pain believed to be unavoidable and inevitable.

Research to Help Ministers

*Len Sperry, M.D., Ph.D., Catherine Tyndall Boyd,
and Michael J. Stolpman*

Bill Ames and Jack Bowers were two promising seminarians and friends. They were both bright, articulate, committed young men from similar backgrounds: same age, ethnicity, and socioeconomic class. They were ordained in 1986 and assigned to associate pastorates in similar parishes in adjoining dioceses.

Four years later Reverend Ames is commended for excellence in ministry and promoted to a pastorate, while Reverend Bowers is judged by his bishop to be in need of professional treatment for substance abuse and a psychiatric condition.

This common scenario can be noted among both male and female ministers. Why do some become impaired while others do not? Can it be predicted before or during seminary or ministry training, or prior to the last ministerial assignment? What is Reverend Bowers's prognosis for recovery and reentry into ministry? What treatment program will maximize the likelihood of his recovery and reentry? Should treatment focus only on Reverend Bowers, or are changes at the assignment or institutional level also needed? Can treatment and efforts to change be not only effective but also cost-effective?

Religious leaders have long been concerned with these and similar questions. Until recently, clear answers have not been forthcoming, because of

limitations in the way previous research has been conducted and because of economic, political, and theological considerations.

A research consortium has been formed to address the problem of impairment in clergy, religious, and lay ministers. The consortium has been designed to develop a broad, integrative, and comparative research program to address the multiple determinants of dysfunction and impairment affecting ministry personnel in all religious traditions. Previous research on ministerial behavior and health has focused largely on single variables such as personality traits, family influences, or specific values and their impact on impairment. Most of these studies were performed at a single site, within a particular diocese or religious order. Many have focused only on healthy ministers, or only on impaired ministers. Not surprisingly, these research efforts have had limited value for religious decision makers.

HEALTH AND IMPAIRMENT STUDY

The Ministry Health and Impairment Research Consortium is a group of treatment centers that have been invited by the Saint Barnabas Center in Wisconsin, and supported by foundation grants, to engage in what may be the most significant re-

research effort to date to study ministry health and impairment. In order to provide religious decision makers and the church at large with useful information, the consortium has made a commitment to conduct research at a number of treatment sites and centers in North America and to pursue a multivariate approach to the study of the determinants of both ministry health and impairment. In addition to studying impaired ministers, the consortium will compare these ministers with recently admitted ministers-in-training at representative seminaries and training programs, as well as with other impaired professionals (e.g., physicians, lawyers, teachers).

Most important research in health care and mental health is conducted at a number of sites. Research teams in various locations collect the same data under the same or similar treatment conditions. As a result, the data collected are more likely to have broad usefulness and generalizability.

FOUR RESEARCH DIMENSIONS

An integrative paradigm underlies all the research protocols of the consortium. It involves four dimensions (minister, institutional, vocational, and assignment/call) and their impact on a minister's health or impairment.

The *minister* dimension concerns the individual's strengths and vulnerabilities in terms of physical health, personality structure, and self-esteem, as well as the impact of heredity, early childhood experiences, and family influences. It also encompasses reflections of the individual's health, such as weight, sleep habits, exercise, use of addictive substances, medical history and conditions, and psychological coping skills.

Institutional concerns the structure and culture of the institutions or organizations to which the minister belongs. These include his or her denomination, order, diocese, province, presbytery, parish, or community. The degree of role clarity or ambiguity, the extent of personal control, and the system of rewards and sanctions can significantly affect a minister's health and well-being, as can the institution's culture. The culture of a religious institution can be dominated by the images of God and church and by the institution's theology of ministry (i.e., its beliefs about the goals and purposes of ministry). This culture sets the tone for how individuals should think, feel, and act. Research indicates that institutional structure and culture may be the primary sources of stress for ministers.

Vocational involves the way the individual views his or her professional role, responsibilities, and expectations. The term also refers to the minister's satisfaction with being identified as a minister. The individual's view of a call to ministry is greatly influenced by his or her theology of ministry. Two

Research indicates that institutional structure and culture may be the primary sources of stress for ministers

basic theologies of ministry exist. In one, the call to ministry is perceived to demand the focusing of energy on serving others and upholding the hierarchy, its control, and the status quo. In the other, the call is perceived to require a commitment to modeling the Lord's wholeness through presence, discernment, mutuality, empowerment, and transformation. Each minister's personal theology of ministry reflects some point on the continuum between the two. Not surprisingly, the dominant institutional theology of ministry may be quite different from the minister's.

Assignment/call refers to the specific job demands, expectations, supports, and benefits of a particular ministry. It also includes the minister's sense of control over job factors and work satisfaction. Most stress-management programs and books tend to focus treatment on these factors, on the theory that relieving job stress or increasing the individual's ability to cope with it will rectify matters. Unfortunately, this view tends to assume that the vocational and institutional dimensions are relatively unimportant.

The consortium is studying the degree of congruence of these four dimensions of ministry. Essentially, our belief is that the degree (or lack) of fit among the dimensions of minister, institutional, vocational, and assignment/call predicts the extent of a minister's health or impairment. Impaired functioning can range from job dissatisfaction to burnout (in which the minister is still able to function, albeit with difficulty, in his or her ministry) to severe impairment (wherein the minister is unable to function and is relieved of his or her assignment).

CONSORTIUM PROJECT GOALS

The research program of the consortium will

Impaired functioning can range from job dissatisfaction to burnout

attempt to establish the most integrative and comprehensive understanding possible of the factors that predict ministerial performance and health. On the basis of its findings, the consortium will develop prediction strategies for matching impaired ministers with the kinds of treatment programs that will best accommodate their particular needs and the needs of the referring community, diocese, or seminary board. These prediction strategies will also suggest advisable interventions or changes in the institutional and assignment/call dimensions.

This level of intervention or change is called tertiary prevention, which is distinguished from primary and secondary prevention. In secondary prevention, individuals, institutions, and job sites are evaluated or screened for impairment or risk factors; in primary prevention, the focus is on preventing impairment from occurring. Even though the consortium will focus on tertiary prevention at first, it may focus on primary and secondary prevention in the second phase of its research. Initially, the consortium's focus will be to:

1. develop composite profiles of the healthy and the impaired minister and articulate the determinants of health and impairment, as compared with the corresponding determinants in other professionals.
2. suggest the most effective and cost-effective modes and formats of treatment for specific types of impairment in ministers.
3. suggest changes in the selection, training, and retention of prospective ministers, on the basis of the composite profiles of impaired ministers

and dysfunctional or impairment-producing institutions.

COOPERATION AMONG INSTITUTIONS

The consortium's member institutions presently include three religious-oriented inpatient programs approved by the Joint Commission on Accreditation of Healthcare Organizations (JCAHO). Over a period of five years, approximately six more institutions will be added to include religious-oriented day-hospital and outpatient programs and residential treatment centers, as well as secular treatment programs for the treatment of other impaired professionals. At least three of these institutions will probably serve a control function for the research protocol. One, the Saint Barnabas Center, is a spiritually based, ecumenical healing community at Rogers Memorial Hospital in Oconomowoc, Wisconsin. Affiliated with the Episcopal Diocese of Milwaukee, the Saint Barnabas Center serves the mental health and addiction-treatment needs of clergy, their families, and religious. Another, the Saint Luke Institute, is a nationally recognized hospital in Suitland, Maryland, that has provided quality mental health care for over sixteen years to priests along with men and women religious throughout the United States. The third, The Institute of Living, is one of the largest, most experienced (founded in 1822), and most physically attractive private psychiatric hospitals in the world. In addition to providing a full spectrum of specialized services for inpatients of all ages, The Institute of Living maintains a day hospital, an outpatient clinic, and consultation and educational services. It is situated in Hartford, Connecticut, and was for a long time known as The Hartford Retreat.

MANY WILL BENEFIT

The research project is expected to yield multiple benefits. Among these are the following:

Benefits for Referring Source

- A prediction system that matches the needs of both the impaired minister and the referring source to the most therapeutically effective and cost-efficient treatment, whether it be administered on an inpatient, residential, or outpatient basis (or some combination thereof).
- A prediction system for anticipating the potential of a minister-in-training for successful reentry, as compared with reassignment or other options.

Benefits for Ministry Formation Personnel and Other Religious Leaders

- A method of identifying high-risk candidates prior to ministry training.

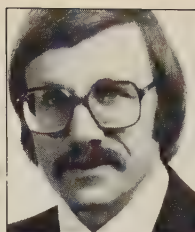
- A databased guide for modifying training programs, as well as institutional structure and climate, in order to facilitate healthier ministerial functioning, thereby reducing or preventing impairment.
- A means of predicting the degree (or lack) of fit between a minister and a particular ministry, institution, or assignment.

Benefits for Participating Treatment Centers

- A software system that easily generates program management reports (daily, weekly, monthly, or annually) regarding census, referral and payment sources, utilization, review, etc.
- Computer-generated program evaluation reports regarding treatment outcomes, quality assurance, client satisfaction, etc.

It is anticipated that the study will be fully underway at three treatment centers in the fall of 1990. Data collection for the prospective study on normal development and early predictors of impairment in the course of training for, entry into, and ongoing assignments in ministry will also begin at at least one seminary.

The consortium is interested in communicating and collaborating with foundations, treatment centers, and seminaries or other ministry training programs with an interest in the health and well-being of ministry personnel and the church. Communications may be addressed to Dr. Len Sperry, Rogers Memorial Hospital, 34810 Pabst Road, Oconomowoc, Wisconsin, 53066.



Len Sperry, M.D., Ph.D., is a faculty member at the Medical College of Wisconsin in the departments of Psychiatry and Preventive Medicine. He is the author of numerous books and articles on psychology, spiritual growth, and health.



Ms. Catherine Tyndall Boyd is Director of Marketing and Public Relations of the Saint Barnabas Center, Oconomowoc, Wisconsin. She is an active layperson in the Episcopal church.



Father Michael J. Stolpman is Canon to the Ordinary of the Episcopal Diocese of Milwaukee, Wisconsin. He is Vice-Chairman of the Board of Directors of Rogers Memorial Hospital and founder of the Saint Barnabas Center.

ANGER REVISITED

Brenda Hermann, M.S.B.T., A.C.S.W.

In 1988 the Trinity Ministries Center in Stirling, New Jersey, was asked to negotiate a conflict among a pastor, a school principal who was a woman religious, a pastoral council leader, and the parochial vicar. One of the staff of the center traveled to meet with all of these people in order to facilitate a process of dialogue and healing. In the course of the program, each one was given private, reflective time and was asked to identify the hurt he or she felt in the situation and to try to understand its source. Each was asked to identify his or her hopes for parish and self. All were then asked to share their feelings of hurt with each other.

As these people listened to each other, it became clear that each had been deeply hurt. The hurt had quickly translated into anger, which had been acted out in a variety of ways. The issues were numerous—the closing of the school, the community's withdrawal from the school after fifty years of service, the pastor's desire to be in another place, the pastoral council leader's feeling of triangulation, and the parochial vicar's recent assignment to a part-time position in diocesan ministry.

Underneath these issues, however, were deeper concerns. People's needs, expectations, and hopes had been frustrated, ignored, or not expressed. Their self-esteem had been battered, they had suffered what they perceived to be injustices, and they were overwhelmed by feelings of loss—loss of prestige, good name, control, and presence, among other things.

The conflict was directly related to how the people felt about themselves. As they shared their hurt, it was difficult to listen. Each had been affected by the others' often regressive behavior. Because anger had been either swallowed or expressed in a destructive way, the situation had escalated to the point that it became a disgrace to the parish.

As each party to the conflict shared his or her hopes, it was interesting to note that the hopes of all were quite similar. Why, then, had these talented, mission-oriented people become so conflictual? We, as a center, believe that it was because of a common problem: the failure of people in collaborative efforts to understand the importance of anger.

In reflecting on the many people and groups with whom we have worked, the "anger diagram" (originally presented by Linda Amadeo and James Gilman in *HUMAN DEVELOPMENT*, Summer 1980) emerged as a framework for comprehending the origins of anger. Anger can never be eliminated; that is not even a desirable goal. We are, however, capable of understanding the sources of anger and choosing appropriate responses to it.

COMMON HUMAN DESIRES

Throughout our lives, we seek to meet our basic human needs: food, drink, clothing, a roof over our heads. We need to live in an environment of safety and to feel secure in the world about us. We long to

be loved, valued, and appreciated and to be with people with whom we can connect over a lifetime. We seek self-esteem and a healthy love and respect for ourselves, and we need to be treated with dignity and respect. We seek meaning in life.

We all carry within us basic beliefs, expectations, and perceptions. These are formed over our lifetimes and modified or reinforced by our many experiences. We bring these expectations to every situation and relationship in our lives. We anticipate that people will be trustworthy and just. We expect compassion when we suffer. We believe in freedom and our right to respect and dignity in our working and personal relationships.

Experience, however, teaches us that our hopes, expectations, and needs are not completely met, or even understood, by others. Situations often develop that make it impossible for us to feel good about ourselves or our actions. We experience frustration. Our self-esteem is lowered. We often feel as though we are victims of gross injustice. And throughout our lives, we invest ourselves and suffer loss. The automatic response to any of these experiences is a feeling of hurt, which is rapidly transformed into anger.

When a person chooses a partner in marriage or chooses to work with a certain group, he or she enters the situation out of and with his or her own human needs. Often unconsciously, the person brings along expectations, perceptions, and beliefs. The spouse or coworkers respond to him or her in ways that arouse frustration, and the person's self-esteem becomes involved. Although the person may not desire to feel unjustly treated, hurt, or angry, he or she will. The depth of the anger will depend on the person's degree of frustration and sense of investment in the situation and its outcome.

ANGER GIVES SIGNAL

Anger is a feeling, an emotion, an energy. It is a signal. Anger can be healthy; it tells me that something is askew. It may indicate that change is needed, that my needs are not being met, that my rights are being violated. It may indicate that I feel compromised in a relationship—perhaps because I am giving more than I should, carrying responsibility for another's emotions, or putting my own growth on hold. Perhaps I am constantly putting another person before myself.

Anger is a spontaneous reaction that engages my body, both physically and emotionally. When I feel anger, my blood pressure rises, my heartbeat and perspiration rate increase, and stress hormones are released into my bloodstream. In intense anger, I may feel flushed, my heart may pound in my chest, and I may feel an intense urge to retaliate physically. I may also feel physically cold or want to run away, to avoid the situation or person completely. Fight or flight are common responses to anger.

Emotionally, I am unable to feel goodwill toward the other person. I am not able to speak clearly, because logical thinking is difficult in anger. I may cry, speak rapidly, and display regressive behavior. My sense of well-being may disappear; I may not feel in harmony with myself and the environment around me. I may feel totally out of control.

Because anger is energy, the body needs to do something with it. Over our lifetimes, each of us learns ways to handle that energy. Parents, teachers, friends, family, lovers, spouses, peers, and coworkers influence one's personal style of expressing anger. Basically, one will choose either to swallow anger or to discharge it.

Beliefs about anger also influence one's style of expressing it. If I believe that anger is a sin or that nice people don't get angry, or if I believe that anger will rupture my relationships with others, then I am sure to spend my life trying to swallow every angry feeling as it arises. Or I may choose not to express anger out of embarrassment over the clumsiness of expressing feelings.

HIDDEN ANGER

If I have been conditioned to deny or repress anger, then I deal with anger by storing or swallowing it. I do not want to feel it. I am not in touch with my body's response when anger is aroused—or if I am, I deny it. I feel no need to reflect on my anger's origin or to understand why I feel angry.

Over a period of time, I will simply be out of touch with the anger and its source. My body, however, will continue to experience the fight-or-flight syndrome. Eventually the repressed anger will be manifested in somatic form—depression, an ulcer, high blood pressure, or a heart attack.

In an article entitled "Swallowed Anger Can Make You Sick" (Universal Press Syndicate), Niki Scott writes that when we swallow anger, we say "I shouldn't feel that way" instead of looking for ways to improve or leave our situation. She writes, "Swallowed anger doesn't disappear; it churns and festers, grows larger and darker and harder to understand as time goes on. Denied for long, unexpressed anger spreads and grows more poisonous. It makes us feel hopeless and sad. It makes us feel lonely. It makes us sick."

Stored anger eventually destroys the vitality of the person and is the source of "victim" behavior. The victim basically believes that he or she cannot do anything to rectify or change either self or situation. Learned helplessness results; the person takes no responsibility for his or her passive response.

Passive-aggressive behavior is used by a person who stores anger. Fearing the implications of expressing anger, the person acts in a passive manner in an attempt (often not effective) to control the environment without and the rage within. Other

persons involved in the situation perceive the person's passiveness as an aggressive attitude. Constantly being late, not showing up, holding back information, and using silence or escape into asceticism are ways in which some people deny their anger and aggressively seek to control a situation through passive behavior.

A person who has chosen to deal with anger by storing it must relearn his or her response. Initial efforts will be clumsy, but choosing health over sickness can result in a more constructive use of the energy of anger.

DISPLACED ANGER

In everyday life, people who store anger run the risk of displacing it onto someone else: the secretary, the housekeeper, the altar boy. Anyone within their environment may receive an unwarranted response for an arbitrary reason. Anger can be displaced onto animals, inanimate objects, persons, and situations. The anger is of unknown origin and can be acted out years after the occurrence of the incident that sparked it. Serial killings are perhaps the most notorious manifestations of stored and displaced anger.

Displaced anger can also appear when a person begins to invest a lot of energy in a cause or an issue. Whether the issue is serious or insignificant, the person displays an inordinate amount of angry, aggressive behavior in addressing it. Of course, not all fighting for causes is a manifestation of stored and displaced anger. But often, a person fighting on an issue is not in touch with the origin of his or her passion. He or she can transfer that passion from cause to related cause. Righteous anger in the present can sometimes be traced to an earlier issue not resolved; the feelings of anger are buried deep within the person, who is often too defended to touch the silent bomb.

DISCHARGED ANGER

In discharged anger, the body is not the recipient of the energy of anger; the energy is turned outward. As soon as my body feels the energy and reacts, so do I. The manner in which the energy of anger is discharged can be either constructive or destructive.

Destructive Anger. In destructive anger the bodily tension is intolerable; therefore my feelings are expressed immediately. My reaction is swift and often devastating to those in its path. I may attack others verbally or physically or throw a temper tantrum. I may shout, scream, hit things, rage. People in my presence may feel overwhelmed by my emotional response.

While the release of anger is healthier for the body than repression, it is not healthy for relation-

ships. After a destructive expression of anger, I may feel good because my tension over the anger is gone. I may even be proud that I no longer feel angry. What creates the destruction, however, is the absence of reflection on the source of the anger or hurt. I simply enter into a cycle of expression and repression of anger. Interpersonal relationships are strained, and others spend inordinate amounts of time trying not to provoke my rage.

The difference between the destructive expression and the stored expression of anger lies in their proximity to the provoking incident. If a coworker provokes my anger and I immediately tell him or her off, I will have discharged my feeling of anger. If I walk away and tell myself "I shouldn't be angry" or "I'm not angry," chances are that I will have stored the anger, and it will be either acted out in my own body or displaced onto another person in the future.

Stored anger and anger expressed destructively lead to either hostility or conflict. Hostility is persistent anger accompanied by an intense urge to retaliate. It often takes the form of hypercritical behavior, grudges, nagging, cynicism, readiness to belittle, use of cruel humor, or fault-finding—or it may be manifested in the opposite extreme as constant sweetness, striving for impossible goals, indecisiveness, a live-and-let-live mentality, and seeking to pacify others. In hostility, the source of the anger is ignored. The person is out of touch with his or her needs and expectations. Hostile people often use passive-aggressive behavior to control the environment.

Since anger is an energy, it will always be released. The hostile person cannot easily be moved to forgiveness of self, another, or a situation.

Constructive Anger. In order to express anger constructively, I must first be aware that I am angry and that my feelings are heightened. I know that I feel hurt and angry, and I choose not to react immediately. I put my feelings on hold but do not repress them. I try to calm down before I attempt to express my feelings. I engage in physical activity in order to release the anger energy. I may go for a brisk walk, jog, houseclean, swim, or ride a bike.

I may also choose a more passive manner to release anger energy, such as reading a book, watching a movie, sleeping, visiting a neighbor, or counting to ten as a distraction and outlet for my emotions. I respect my body and treat my anger gently.

My body feels better, but I know that this isn't the goal of dealing with anger. The issue isn't resolved just because I now feel good. I must respond to the person or situation that provoked my anger.

I take some quiet time to ask myself questions: What do I need in the relationship with the other person? What does he or she expect of me? Why do

I feel frustrated? Why did my self-esteem become so involved? After reflecting, I may talk to someone about my feelings and expectations, or I may write them out.

Now I choose to act. My choices might be to let the situation be, deal with it directly, change myself, or try to change the other person. I must recognize and accept the idea that no one can *make* me angry. If anger remains in me, that will have been my choice. I will have given another person power to control my feelings.

If my decision is to confront the other person, I must understand what I expect to gain through the discussion. Do I want to change the person or get even for the hurt? Do I want to win? Do I hope that expressing my feelings will create harmony between us?

Often, the motive in confronting is to get the other person to behave or change to make me happy. But there is little or nothing to be gained in trying to change another person. I can, however, hope that getting in touch with and expressing my feelings will encourage further dialogue between myself and others.

Constructively dealing with anger involves cognitive processes. I choose whether or not to deal with my anger. In the constructive expression of anger, I engage in eight steps:

1. I release the energy of my anger in an active physical way (walking, swimming, running, jogging) or in a more passive way (reading a book, listening to music, watching a movie).
2. I take time to get in touch with my feeling of anger and reflect on its source.
3. I think about the anger's ramifications if it is left unattended.
4. I choose to discuss my feelings with a third party, or to write about them, in order to clarify them in my mind.
5. I reflect on my hope for the outcome.
6. I acknowledge that I own my feelings, and I avoid blaming the other for my anger.
7. I find a mutually convenient time and place to speak with the other person.
8. I choose to change my own response if the situation is nonreconcilable.

In brief, I choose to feel, think, and act and to take full responsibility for my behavior in regard to the anger.

In the often frenetic world in which we live, we are constantly frustrated and often feel that we are treated poorly or unjustly. On the highway, other drivers treat us rudely; department store personnel seem inept; our coworkers ignore us. One priest has stated, "Anonymous anger is so commonplace, we fail to understand its ramifications." Anonymous anger is that felt when one doesn't even know the person who inspires it—the driver who cuts one off

in traffic, the checkout clerk who puts the eggs in the bottom of the grocery bag. It indicates, however, the need to engage in healthy releases of pent-up energy and to constantly modify our expectations of others and of situations.

FORGIVENESS IS AIM

Anger, if it is to be constructive, must move us to forgiveness. Holding on to my anger can be pleasant if I continue to seek or hope for revenge. I can like my anger and get great satisfaction from it. I can wallow in it for years and feel justified in holding on to it. Anger is resolved only when there is a conscious decision to let go of it. I may feel the hurt over a lifetime, and emotional forgiving may never come, but forgiveness at a cognitive level is possible.

Forgiveness is a conscious, cognitive decision to let go of my anger. It is a process through which I willingly choose to decrease and eventually eliminate my desire for retaliation and revenge. I choose to cease to be resentful.

Most important in the process of forgiveness is the understanding of the anger and its source. When I am able and willing to seek the source, I can embark on a steady and lifelong process of intellectually letting go. Emotional forgiving comes only after substantial time and energy have been devoted to forgiving in the intellectual arena. Getting in touch with the source of anger is a painful process. For example, people who have stored anger at a parent, often for years, may experience trauma upon recognizing its origin. But if they do not choose to explore the anger's source, they will continue to displace the anger onto authority figures or loved ones for years to come.

Giving up anger takes great inner strength and can be achieved only with a great deal of support through painful processes. Forgiveness must be learned; it does not come naturally to us. I know that I have made progress when my feelings of anger decrease, when I experience lessening of anxiety, increased feelings of compassion or pity, acceptance of past hurts, and greater freedom in loving others. Reconciliation may never be achieved between persons. Forgiveness and reconciliation are not the same. In reconciliation, I actively seek to be reinstated in a relationship with another. A person may refuse to be reconciled with me, and I must accept this choice. I am called, however, to forgive.

NO ONE EXEMPTED

All people struggle with anger—how to express it, know the source of it, understand whose problem it really is, and judge the risks of expressing it. Those who minister in the church are not excluded from this struggle. Many religious, however, are

Sources and Pathways of Anger

ORIGINS

Perceive oneself as:

- prevented from fulfilling desires or needs
- treated unjustly
- insulted
- used or manipulated
- hurt physically



MODES OF RESPONDING

Constructive

- therapeutic conversation
- change focus of attention
- physical exercise
- relaxation

Destructive

- repression
- denial
- displacement
- hostility
- depression

not prepared to handle the ramifications of expressing their anger to others. They fear the disruption of harmony or the loss of relationships. Fear of negative reactions from others keeps many well-meaning people from expressing rightful responses when their anger is aroused. The maturing process of the individual and the unity of the church are both harmed when the religious fails to resolve or manage his or her anger.

I will need to let go of thoughts of anger toward another. For a long time I may feel hurt, but unless I am willing to let go, I will not grow into full Christian maturity. To feel anger is not a sin, but to allow it to destroy my life and my relationships with others may well be a sin.

RELATED TO SELF-ESTEEM

Anger doesn't discriminate. Whether a person has high or low self-esteem, he or she will still feel anger. But a person with poor self-esteem will often feel less competent to deal with anger and have more difficulty recognizing its source and expressing it to another person.

A person with poor self-esteem may feel out of control and uncertain about who really owns the problem. He or she may take total blame for the conflict or project all responsibility for it onto

another. Self-esteem is important to life and therefore to how one deals with anger over the long term. Giving oneself and others permission to fail is critical in terms of both self-esteem and the management of anger.

CAN IMPROVE RELATIONSHIPS

Anger and vulnerability are soulmates. To understand and accept my anger gives me a greater capacity for relationships with others. I can grow closer to another through the revelation of the source of my anger. If I am rejected, there will be pain; if I am accepted, there will be a deepening of the bond between us. I must love that person enough to express my anger. Intimacy also develops as I allow another person to express his or her anger toward me.

The expression of anger often reveals the depth of feelings that two people have for each other. A person who is afraid of intimacy may choose to remain angry rather than risk the closeness of sharing his or her feelings.

CONFLICT PARTIALLY RESOLVED

At the beginning of this article, I identified anger as the source of a conflict among several parish

leaders. Each party's ability to deal with anger was directly connected to his or her self-esteem.

The pastor had a long history of swallowed anger. He did not allow himself to express what he believed to be negative feelings. His anger at his own impotence had been translated into behavior that parishioners identified as passively aggressive. He stayed on as the pastor of the parish and gained little understanding of his need to hold on to angry behavior.

The principal moved on to another assignment. She, too, had swallowed her anger for years. But in the aftermath of the conflict, she was willing to seek counseling. She had reached the point where she wanted to grow and to like herself.

The pastoral council leader, a layman, was confused. His involvement in church ministry had been a disappointment to him. Having been raised to respect priests and religious, he was angry at the behavior of the religious in the community, as well as his own behavior. He also realized that he had been functioning as a child does toward parents in his relationship with the religious. Unable to express his anger directly, he experienced cognitive dissonance in his church ministry. As a result, he was paralyzed into inertia and felt triangulated. He eventually reached a level of awareness that permitted him to move beyond the issues and function appropriately.

The parochial vicar was resistant to dealing with his anger. Initially unable to get in touch with his feelings, he finally conceded that being assigned to diocesan ministry had bolstered his self-esteem. He had avoided getting involved in the parish conflict. He exercised regularly and showed no physical signs of feeling anger. Eventually, he got in touch with his fear of expressing strong emotions, especially anger, and became more direct in his dialogue with the pastor.

The conflict was resolved at one level because the parties chose to modify their behavior. They apologized publicly to the parish community for allowing the situation to become so tense and asked for forgiveness.

On another level, however, the conflict persisted because two of the parties could not let go of their anger. Indeed, they had not even explored its origin. Until they do, they will move from situation to situation carrying stored and repressed feelings that will only be displaced onto new people.

OBSTACLE TO COOPERATION

Anger is a challenge to collaborative efforts. The anger I have witnessed most often is that generated between priests and women religious. What is its source? It's not enough to say that the women religious are expressing their anger at those who have been their oppressors. Women religious need

to look deeper than that. The anger they project onto male clergy may well be the anger they feel toward themselves. For many years, women religious were subjected to oppressive rules and regulations. But were these rules and regulations completely the responsibility of clergy, or were women their own oppressors to some degree?

As for priests, what is the origin of their anger? It is a way of life for many a priest to blame his bishop for all the problems in his life. Every conversation touches on the bishop and the power he has over the priest's life. The anger is always near the surface but never clearly emerges. Within clergy groups, I often encounter people with "victim" behavior—a sense of helplessness about planning their lives. The bishop is perceived to have unlimited power over the priests, many of whom believe it is impossible to take personal responsibility for their own happiness. For years, some priests have put personal growth on hold and have lived out their anger in passive ways. When they are confronted by women religious who are seeking to escape their own repression, much anger may be expressed destructively on both sides.

It is time for women and men religious to spend time together discussing their anger and its sources. Collaboration demands healthy exchanges among healthy egos. Collaboration cries out for a mutual journey toward the exploration and understanding of our anger.

RECOMMENDED READINGS

- Amadeo, L. and J. Gill. "Anger, Hostility, and Aggression." HUMAN DEVELOPMENT, Summer 1980.
- Amadeo, L. and J. Gill. "Managing Anger, Hostility and Aggression." HUMAN DEVELOPMENT, Fall 1980.
- Fitzgibbons, R., "Cognitive and Emotive Uses of Forgiveness in the Treatment of Anger." In *Psychotherapy*, vol. 23.
- McKay, M., and P. Fanning. *Self-Esteem*. Oakland, California: New Harbinger Publications, 1987.
- McKay, M., P. Rogers, and J. McKay. *When Anger Hurts*. Oakland, California: New Harbinger Publications, 1989.
- Tavris, C. *Anger—The Misunderstood Emotion*. New York, New York: Simon & Schuster, 1982.



Sister Brenda Hermann, M.S.B.T., A.C.S.W., is Co-Director of the Trinity Ministries Center in Stirling, New Jersey. Her team assists groups to collaborate effectively in ministry and community.

WiseWriter

James Torrens, S.J.

Lead us not into, Lord,
the shaking dreadfully
or the aftershocks.

Who can presume to build
flawlessly
when the earth rocks?

You be our house and hold
and, whatever slides,
keep us in reach.

You, in our unsure sway,
from your cradled nest,
steady us each.

The early days of word processing gave rise to one especially beguiling program, EasyWriter. Here, presumably, was a life belt for the floundering freshman or the newly promoted boss. Of course, no one was about to be fooled. Quick skill is a contradictory notion. Anyone conscientious about writing—novice or old pro—will keep a weather eye out for models and helps and will turn gratefully to spellchecks and style rectifiers such as Grammatik III and Write Right. But correctness and standard technique do not of themselves amount to adequate form, to the living word.

Those of us in the 1990s trying to inscribe some religious insight into our social commentaries, our ethical reasoning, our probing of psychology, our exegeses, our homilies, face a continuing question: How can the word of God be presented alive? One sort of clue to an answer lies in the direction of the old teachers of the Hebrew Bible—Ben Sirach (the author of Ecclesiasticus), Qoheleth (the author of Ecclesiastes), and the compiler of Proverbs. These spokesmen for the mysterious realm called wisdom

were, after all, accorded a sacred standing, along with the compilers of the Torah and the great prophets.

Listen, my son, and take my advice;
refuse not my counsel.
Put your feet into the snare of wisdom
and your neck into her noose.
Stoop your shoulders to carry her
and do not be irked at her bonds.
(Ecclesiasticus 6:23–25)

Let yourselves be caught by wisdom, says the scribe, with the freshness, and even the slight shock of surprise, requisite to a decent metaphor. There is a nutshell concentration to the wisdom saying that lodges it in the receptive mind. "Let your acquaintances be many, / but one in a thousand your confidant" (Ecclus. 6:5). "A discerning man talks sense, / but the senseless needs a stick to his back" (Prov. 10:12). This nondiscursive manner of teaching and thinking is validated by a couplet from Ben

Sirach: "The mind of a sage appreciates proverbs; / to the attentive ear, wisdom is a joy" (Ecclus. 3:28).

The Jews were not the first to crystallize their hard-won insights, along with their worldly-wise caveats, into a pithy form, and then to collect them. Most peoples before or since have recognized that their language is at its best in these quasi-poetic formulae, notable for shortness, sense, and salt. English is certainly full of them: "dead men tell no tales," "the chickens have come home to roost," "a new broom sweeps clean." My mother and aunts raised us children on the shrewdness of Italian proverbs, some of them smacking of Poor Richard in their exhortations to thrift and industry, some too having a marvelous savor. I have sometimes labored to translate them, but the concision and the rhythmic balance of the originals keep slipping away: "*Fra moglie e marito non metteci il dito*" ("Don't stick your nose into husband-and-wife disputes"), "*Sacco vuoto non sta in piedi*" ("An empty sack hardly stands up"), "*Chi non mangia ha già mangiato*" ("If you won't eat, you've eaten").

EVIDENCE OF TRADITION

Jesus, clearly, was nourished on the wisdom tradition. Consider his familiar appeal: "Take my yoke upon you, and learn from me; . . . For my yoke is easy and my burden light" (Matt. 11:29–30). Does this not echo the passage from Ecclesiasticus about stooping one's shoulders to carry wisdom? Jesus was alert to the contrastive colors of wisdom writing, its systematic juxtaposition of the alert disciple and the utter fool. To willfully reject wisdom is to spell one's doom. The Psalms too capitalized on this strong contrast. The very opening of the Psalter says that the one whose "delight is in the law of the Lord . . . is like a tree planted by streams of water, that yields its fruit in due season." The wicked are "like chaff which the wind drives away" (Ps. 1:3–4). Jesus, in the course of proposing the kingdom to his listeners as a crucial choice, paints it often in these stark oppositions:

Everyone who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand. . . .

(Matt. 7:24–26)

The above gospel passage is among those suggested for weddings. Spouses who choose it show their sense of needing to construct a life together solidly. The poem at the beginning of this article was first written for such a ceremony, which took place in California, a few miles from the San Andreas Fault. It was retouched for Christmas after

The Almost Big earthquake of October 19, 1989. It also proceeds from mulling over the mysterious petition of the Our Father: "Do not bring us to the test." That, I wish to suggest, is what our wisewriting has to do.

Jesus purified all he touched, including his people's proverbs. The Beatitudes are an exalted and paradoxical reversal of the worldly wisdom that slips even into the pages ascribed to Solomon. "Blessed are the poor in spirit," the very first line in St. Matthew's summary of his teaching, sets something straight that is still wavery in the Wisdom books. In a more general way, it may be said of the teaching of Jesus that his vividness, drawn from sharp observation of his surroundings and from rumination on local events, is what makes the gospels such food for thought, line by line. In the Byzantine church, when the deacon marches to the lectern with the gospel book, chanting "Wisdom," we know what he refers to.

Mother Teresa has caught the storytelling power of Jesus, his way of embodying crucial truths in specifics, with her own almost formulaic refrain: "A man came to our house." This opening has alerted her hearers, by the thousands, to some miracle of providence, some evidence of God's care for the desperate, some encouragement to trust God completely. The Hebrew literature of wisdom was addressed by males to males in the scribal schools. For all their warnings against the enticements of "the stranger woman" and the noninclusivity of their language, Ben Sirach, Qoheleth, and the author of Proverbs did give to Wisdom a feminine persona, thereby stirring the disciples to a passionate attachment. This personification of Wisdom as feminine has been actualized over and over—in Hildegard of Bingen, the abbess Hilda of Whitby, Saint Gertrude, Catherine of Siena, Teresa of Avila, and, skipping many, to name a few from our own era, in Simone Weil, Dorothy Day, Gertrude Von le Fort.

The wisdom language, it must be said, has much to contend with in a milieu that equates learning with analytic procedures—categorizing, distinguishing and subdividing, explaining, using inferences to draw a conclusion. And who can plausibly deny that on the way to understanding, to illumination, this kind of systematic process is crucial, inescapable? Still, when all is said and done, the true power of our statements about the holy—about our service of God and commitment to one another—comes from the paradoxical and the pithy and the experiential.

WISDOM SELF-CONTRADICTORY

The fascinating thing about the Hebrew wisdom tradition is that it carried its own deconstructive pages—its own self-deflating, or at least self-correcting, texts—Ecclesiastes and Job. If the Book of

The book of Job is a chastening reminder that wisdom admits of many styles

Proverbs and Ecclesiasticus preach a moral assurance and a contemplative vision of created order, the compilers of the Bible were honest enough to include Ecclesiastes, which seems to undercut the establishment of any kingdom, any perfect community, on earth. We read in chapter 1: "The sun rises and the sun sets . . . Everything has its season . . . There is nothing new under the sun." In this "strangest book in the Bible," as the introduction of the Anchor Bible puts it, God seems a "mysterious, inscrutable being," and our efforts very transitory indeed. The Psalms too give us sudden reminders of how precarious life is: "You turn people back into dust, . . . / You sweep them away like a dream" (Ps. 70); we are "merely a breath," and our "life fades like a shadow" (Ps. 144). Ecclesiastes says this in a systematic way. Yet the courage with which its pre-Christian writer "affirms life's values in the teeth of its brevity and frustrations" (again according to the Anchor Bible) is itself a discipline and a moral encouragement to those whose best efforts are hindered by illness or their own failings or an intractable environment.

The aphoristic spirit of wisdom literature inscribes its own contradiction, by way of a marvelous irony, in the book of Job. This book of the Old Testament begins and ends in a storytelling mode,

but all the rest is an elaborate debate. The style is expansive, oratorical, and florid—but so, after all, were the showpiece passages praising Wisdom in Proverbs and Ecclesiasticus. The reader gets not so much a message as a dialectic. The progress and tenor of Job is summed up in the Anchor Bible's introduction:

A man of exemplary rectitude and piety is suddenly overwhelmed with disasters and loathsome disease. How can such a situation be reconciled with divine justice and benevolent providence? It must be admitted first and last that the Book of Job fails to give a clear and definitive answer to this question. Virtually every basic argument, however, that has been adduced in connection with the problem is touched on. (p. lxxiii)

The complete evasion of the issue as Job had posed it must be the poet's oblique way of admitting that there is no satisfactory answer available to man, apart from faith: "God cannot be summoned like a defendant and forced to bear witness against himself" (p. lxxx).

The Book of Job is a chastening reminder that wisdom admits of many styles. There is nothing exactly sacred about the aphoristic way, the pithy expression. On the other hand, it is hard to exaggerate how much a reader welcomes such a tendency in a writer, and how effective it is for embodying the word. So, fellow scribes, my homiletic sisters and brothers—if I may indulge in the personal and exhortatory, with Ben Sirach and the author of Proverbs as my models—may our words be affected by these powerful examples. Let their spirit of wisewriting enter us.



James Torrens, S.J., is Professor of English at Santa Clara University, California.

Managing Apostolic Change

David Coghlan, S.J.

The management of change has become one of the most vital issues in organizational life in the latter part of the twentieth century. Religious orders have not been exempt from dealing with this issue. Apostolic ministries of all kinds have faced and are facing change. Religious orders are grappling with change in their internal forums. In some instances change is voluntary; frequently it is forced from outside. The call in Vatican II to "read the signs of the times and interpret them in the light of the gospel" has inspired reformulations of charism in contemporary terms and affected the forms ministry takes and the ways in which ministry is exercised. Internally, religious orders have shrunk in size, making the reorganization of ministry mandatory. For effective management of change, religious orders and ministries need to clarify their missions and future visions, read and interpret the signs of the times, and adapt internally to the goals that emerge from the analysis in the light of charism.

There are many tasks associated with managing change. Some require careful evaluation of the present situation; others emphasize desired future outcomes. A third group of tasks demands that the transition from the present to the future be well managed. This article articulates some of the issues

and processes related to these three groups of tasks and emphasizes the need for a systematic approach to the complex issue of planned change. I have drawn heavily on the work of the master of planned organizational change, Dick Beckhard. For over thirty years he has reflected on how organizations cope with change as large, complex systems. The benefits of his research and reflection can fruitfully be applied to the processes of apostolic renewal.

ORGANIZATION DEVELOPMENT

In his classic text *Organization Development: Strategies and Models*, Beckhard defines organization development (OD) as "an effort (1) planned, (2) organization-wide, and (3) managed from the top, to (4) increase organization effectiveness and health through (5) planned interventions in the organization's processes, using behavioral science knowledge." As a planned effort, OD requires the implementation of systematic diagnosis and intervention to develop a change plan and put it into practice. OD is aimed at changing the total system. While a particular subunit might be the object of a particular intervention at a particular time (e.g., an apostolic team engaging in team-building exer-

Control becomes a major issue, and there are typically outbreaks of conflict, particularly between groups

cises), the object is to improve the whole system. Such systematic change requires not just the support but also the active involvement and commitment of the top leadership. The aim of the whole endeavor is to improve the health and effectiveness of the order in its apostolic mission. This, in effect, means establishing the kinds of organizational conditions that enable a religious order or apostolic ministry to develop a self-renewing system in which there is a unified sense of charisma, agreement on the external needs to which the congregation is called to respond in the light of its charisma, and the application of such organizational tools as planning and the mobilization of financial and personnel resources to generate appropriate apostolic action. Renewal of this depth and magnitude has profound implications for the order's culture, communication patterns, community life, and patterns of formation and leadership. Typically, OD intervenes in all those dimensions. It focuses on leadership, external adaptation, problem solving, decision making, structures, planning, cultural norms, roles, communication, team relations, intergroup relations, training, and conflict management. Of necessity, OD is a long-term effort that is intimately related to the order's mission. It is action-oriented and frequently involves experience-based learning. It frequently assumes that groups and teams are the basic units for organizational change.

There are five phases of the change process:

1. describing the need for change and the degree of choice,

2. defining the future state after the change has taken place,
3. describing the present state,
4. getting from the present to the future by managing the transition, and
5. stabilizing the new state, maintaining a balance between stability and flexibility.

FORCES AFFECTING CHANGE

In any situation, there are forces driving for change and forces restraining it. The forces for change may be coming from environmental factors, such as a funding agency's decision to cut a subsidy or a change in the needs of the apostolate's clients. The demands of those who have a stake in the apostolate typically change over time. There may be a need for a new form of ministry. There may be conflict between espoused priorities and the actual situation. The forces for change may come from within the order or apostolate—for example, the need to restructure a ministry, the need to divest the ministry and community life of certain influences of a previous generation, or the need to renew the formation process. The late Ronald Lippitt, in *Making Organizations Humane and Productive*, described a process of uncovering the forces for change by listing "prouds and sorries." Given the forces for change, the question to be asked is, What needs changing? The sources of pressure for change need to be located. Those that are external must be differentiated from those that are internal and from those that are the personal agendas of the superiors. Pressure for change from superiors is no less legitimate than pressure from anywhere else, though it may receive a different level of initial support. The potency of the forces for change must be weighed and the major forces distinguished from the minor ones. A review of the field of forces pushing for and against change will indicate which forces cause others to exist; this permits the distinction between symptoms and causes. The approach to monitoring the need for change must incorporate the often subtle distinction between forces that cause other forces to exist and those that are the effects of other forces. For example, it is generally accepted that problems of communication are symptoms, not causes. So-called communication problems are typically the effects of such forces as unclear goals, poor teamwork, or a lack of trust.

Another key element in evaluating the need for change is the degree of choice about whether to change. This is often an overlooked issue. In some instances there is no control over the forces demanding change. If a funding agency cuts its subsidy, there may be little that a particular apostolate can do about it. In other instances, control over whether or not to change rests solely within the order. In such cases the order is likely to have a

great deal of latitude in determining what changes to make, how to make them, and what the time frame for change will be.

DEFINING THE FUTURE

The future state may be described as a desirable condition of the organization, reached at some point between the present and the attainment of the espoused vision. To define this state is essentially to take a wide-angle view of the future in the form of a detailed picture of what the order or apostolate will look like after the change has taken place. A time frame for the change should be defined. Many of the approaches recommended by consultants can be useful: writing a scenario of the future, focusing on an ideal future or the future demands of stakeholders, or envisioning the worst-case scenario. What is essential is that the future be portrayed in terms of charism and mission, that some analytic judgement be applied in considering the environment of the future, and that the future not be conceived of simply as a linear extension of the present, to be reached without any intervention. The process of defining the future is a function of the top levels of leadership. It provides a focus for leadership attention and facilitates insight into specific strategic details. For the change process to be successful, it must be owned and led from the top. This is not to say that the process should be top-down but simply to affirm the core role of leadership in the change process.

Beckhard puts particular emphasis on defining the future; in his experience, the greatest single threat to successful change has been inadequate early attention to defining the desired end state for a given change—whether the ultimate vision or an interim future goal. Initially, the desired future is typically viewed in a positive light. This helps animate motivation and energy. On the other hand, an initial focus on the imperfect present may over-emphasize negative experiences and generate pessimism. A description of the future can provide those not involved in defining the future state of the organization with a picture of how they might fit into it. This can minimize resistance by reducing anxiety and uncertainty.

DESCRIBING THE PRESENT

The need for organizational change must be made explicit through a clear and accurate description of the order's present condition and a diagnosis of the problems with the current operations. This requires a critical evaluation of the order's strategic plans and how they are implemented and reviewed in the light of its charism and mission, the changing nature of the context of ministry, the demands of stakeholders, and the apostolic application of the order's resources. It is also necessary

to review how processes such as structure, leadership, culture, and formation complement strategic apostolic thrusts.

A thorough assessment of the present points to the significant question, What changes must be made in order for the planned change to be effective? Because the present is evaluated in the light of the desired future, a judgment can be made as to what needs changing and what does not. Perhaps a change in current structures, attitudes, policies, or activities is called for. Any problem represents a cluster of possible changes. Particular problems may be grouped under common headings (e.g., community life). Subsequent questions to be answered include: Which of these requires priority attention? If A is changed, will a solution to B fall easily into place? What needs to be done first?

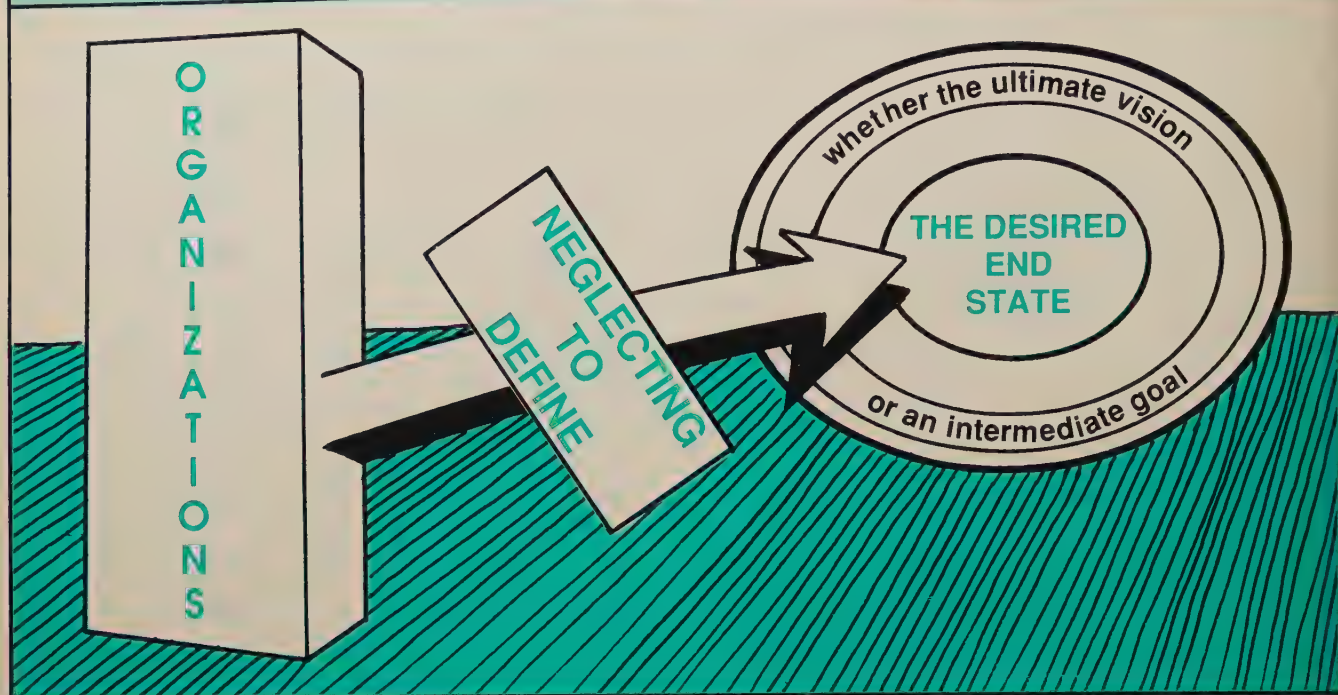
One element of describing the present is identifying which members of the order will be involved in effecting the desired change (e.g., the superiors, those involved in teaching ministry, those in formation). Their readiness and capability for change must be assessed. Readiness points to the motivation and willingness to change; capability refers to the power and authority to carry out the change. Ways of increasing readiness and capability may be planned.

MANAGING THE TRANSITION

Often, articles on change describe adequately the processes of assessing the present and defining the future but provide no guidance on how to move from one to the other. It is essential that the transition be perceived as a unique state that needs to be managed—a state characterized by high uncertainty and great emotional stress. Energy levels are high, but energies are often undirected or negatively directed. The past is idealized. Control becomes a major issue, and there are typically outbreaks of conflict, particularly between groups. There are demands on the system to cope positively with these issues. Energy, especially negative energy, needs to be redirected and managed. There is a high demand for the communication of information. Top-down and bottom-up communication must be skillfully managed to handle this demand. The concern that the apostolate may be suffering during the change must be met, and the order's leadership must be trusted, respected, and perceived as competent and committed to the change and the future. In order to manage these conditions, leadership must psychologically accept uncertainty as an inherent aspect of the situation. The future goals must be clearly and explicitly defined and the intermediate goals and plans plotted.

There are two aspects to managing the transition state. One is to identify the relevant tasks and activities and devise an activity plan. An activity plan is simply a delineation of the activities, struc-

The #1 Threat To Successful Change



tures, projects, and experiments that will help achieve the desired state. It must be task-specific, integrated into the general purpose, defined in temporal terms, adaptable, and solidly supported by the order's leadership.

The change might begin at the top, with members at the general or provincial level implementing the change and modeling the new pattern. Alternatively, the change might begin at levels where there is already a readiness for change or in areas most affected by the problem that the change is expected to remedy. A new apostolate or community might experiment with the change, or a temporary community might be set up to try it out. Interventions for managing the change should not be planned too early. It is often difficult to apply the regular structures of an organization to managing change. Accordingly, new structures such as order-wide interventions, experiments, educational interventions, temporary structures, and networks of meetings to discuss the present might be utilized. Many orders have managed change through special community meetings, province assemblies, renewal courses, experimental communities, and task forces.

The second aspect of transition management is setting up the structures and mechanisms necessary to accomplish the goals. There are different

ways of structuring this management. The major superior or director of the apostolate can personally take charge of the change project or appoint an individual who has the necessary status to manage it. It can be managed by a task force or committee formed through the formal hierarchy of the order, or consisting of the informal leaders or representatives from different constituencies. In recent years it has not been uncommon to find a religious with the assigned role of planning coordinator on the staff of a major superior.

COMMITMENT AN ESSENTIAL

No amount of change can take place without commitment. The planners of a change must devise a plan for building the commitment of those who can effect the change. There may be particular individuals whose support is a prerequisite for the change and a critical mass whose commitment is necessary to provide the energy and support for the change to occur. Commitment might be built through problem-finding activities, educational efforts, treating "hurt" areas, changing the reward system, and setting up situations in which groups that don't normally interact are brought together to face shared concerns.

Inevitably, the entire change process appears to

be fraught with meetings. Effective management of the number of meetings and their internal workings is essential. Lippitt has detailed participative approaches to planned change and provided many practical suggestions for maintaining a humane approach to change. He defines humaneness as a sensitivity to the process and consequences of a change effort in terms of the involvement of participants and the impact on recipients. Attention and sensitivity to process are essential to the management of change. The successful use of an effective process may require the involvement of a process consultant.

A number of congregations engaged in the long and complex process of amalgamation have set up and funded a secretariat charged with facilitating the process. Amalgamation typically involves not just organizational coordination but also the bringing together of different cultures and traditions. It usually requires some fundamental changes in a number of areas, including attitudes, assumptions, and the transfer of power. The secretariat might target the formation area as a significant starting point. Initially, workshops and meetings of formation personnel are held to discuss areas of common interest. A similar set of meetings with those in formation is also organized. The major superiors, whose commitment to the amalgamation is vital, are brought together to discuss formation and intercongregational cooperation. Then all three groups attend a critical meeting in which they share their vision, discuss problems, and formulate concrete plans.

EVALUATION AND STABILIZATION

Evaluation, the process of gathering and analyzing information, is undertaken to provide those responsible for the management of the change with a satisfactory progress report on the change effort. Evaluation can be an intervention that forces a review of outcomes, helps refocus energy and commitment, and facilitates the determination of what measures must be taken to avoid psychological overload related to the change and to link evaluation with reward. Reward for those in religious life is a complex spiritual and psychological concept. At bottom, it is an affirmation that one's ministry is in tune with the mission and vocation of the order. It may also involve a concrete reward to an apostolate from a major superior (e.g., further allocation of scarce resources, such as money or personnel).

Once the change is in place, it must be stabilized and maintained. There is an awkward tension in institutionalizing change while maintaining an openness to further change. Leadership must attend to the notion of continuous transition by building in review processes. This can be done through regular review meetings of specific teams, renewal conferences, built-in rewards for time and

energy spent on review, and perhaps periodic visits from an external consultant.

CHANGE EFFORT COMPLICATED

Change, especially organizational change, is a complex process that requires attention to many different tasks. A change effort requires understanding—especially by leadership—of the complexities of intervention. This article has covered a series of processes for an organizational change effort. It has emphasized that it is important to define the future before assessing the present. Furthermore, it is necessary to plan how a change will be managed in its transition stage and how commitment to that change can be strengthened. Leadership must help people and structures to work in harmony.

Change is here to stay in the church and in religious apostolic ministry. The management of change is integrally linked to charism and the spirituality of serving God's people in the contemporary world. Religious orders and apostolic ministries are unique organizational forms. Their uniqueness lies in their fundamental purposes and motivations. The management of change must take account of this uniqueness and, at the same time, adequately reflect real organizational complexities. The successful harnessing of change processes is a skill that religious apostolic leadership must master in order to successfully carry out the mission of expanding the Kingdom.

RECOMMENDED READING

- Beckhard, R.; and R. Harris. *Organizational Transitions: Managing Complex Change*, 2nd ed. Reading, Massachusetts: Addison-Wesley, 1987.
- Coghlan, D. "Corporate Planning in Religious Orders." In *HUMAN DEVELOPMENT* 8 (Summer 1987): 41–46.
- Lippitt, R. "Humanizing Planned Changes." In H. Metzler, ed., *Making Organizations Humane and Productive: A Handbook for Practitioners*. New York, New York: Wiley, 1981.
- Schein, E. *Process Consultation, Volume I: Its Role in Organization Development*, 2nd ed. Reading, Massachusetts: Addison-Wesley, 1988.
- Schein, E. *Process Consultation, Volume II: Lessons for Managers and Consultants*. Reading, Massachusetts: Addison-Wesley, 1987.



David Coghlan, S.J., teaches management and organizational behavior at the National College of Industrial Relations, Dublin, Ireland.

Surviving Sexual Abuse

Ave Clark, O.P., M.A., M.S., M.P.S.

Sometimes we find ourselves making the strangest journeys on unwanted paths or facing changes in our lives. "This really can't be happening to me—I don't want it to be," we keep saying over and over to ourselves.

The journey is at times a battle, a struggle through a dark forest illuminated occasionally by the flickering light of a friend's understanding. But for a survivor of sexual abuse, it is always lonely, empty, and terribly frightening.

Surviving abuse is not easy, even years after it happens. It is a daily struggle to get up and feel at least halfway okay inside and hope you appear "normal" to others. It is an ongoing challenge to continue to struggle to survive and to cope with the long-term effects of sexual abuse on one's adult life. It just doesn't seem fair.

I was a victim of sexual abuse as a child. Why does the damage done by someone else still revictimize me today, as it may for the rest of my life? Why can't I trust others? At times I don't even trust myself. I have fears and embarrassing phobias that constantly remind me of the fragileness of my psyche and the vulnerability of my pleasing (always-say-yes) personality. Do I continue to violate my selfhood by not learning to be assertive, by not saying no, by not finding ways to protect my boundaries? Do I not find healthy and appropriate outlets that help me celebrate my goodness and uniqueness? Once, someone violated me, betrayed my trust, and I thought I was no longer in control because all my feelings seemed out of my control. This was not fair.

As an adult survivor, I feel great compassion for other adult survivors, especially men and women religious who have kept the secret of sexual abuse for too many years. Who will hear us? Who will dare to understand? Will we be believed? Will we lose the respect of others we treasure? Will we become burdens to others or be revictimized? It is so scary to be an adult survivor—to not be sure what to do, whom to trust, or even whether you can trust yourself again—to dare to hope to find compassion in a Good Samaritan.

In scripture readings, I am often reminded that Jesus chose to let his gentle presence be known through the poor. Over the past year and a half I was hospitalized because the memories of abuse were attacking me in the form of posttraumatic stress disorder (violent flashbacks of severe abuse), nightmares, sleepwalking, amnesia, panic attacks, and frightening feelings of anxiety and fear. It was exhausting, and it broke me. I felt physically weak, less of a person. My self-esteem was shattered. I felt fragmented and thought I was going crazy. I found out that this is what happens to some victims of abuse who hold the secret of a deep wound too long. We become fragile, vulnerable, and profoundly depressed. It is a very humbling experience, especially for a caregiver par excellence, to walk the path of poverty of spirit.

It is not easy to believe that in this weakened state one can possibly find Jesus, but I did. I found the compassion of doctors and nurses, friends—and most of all, other survivors—to be the greatest gift of love. I also found out that as a suffering person,

one needs to rebuild, to reclaim one's life, goodness, boundaries, and dreams, one's place in society, ministry, community, family, and church—and most of all, to find the heart of who one is and celebrate that every day, in small ways, with oneself and others. This is what it means to be an adult survivor.

TREATMENT IS DIFFICULT

It takes great courage to heal and greater courage to pick up the pieces after your life has been ruined and to believe that there will come a day when the memories will be put to rest, when the deep wound will start to heal, when you can live with your fears and phobias with less shame and no guilt—for none of this tragedy was your fault.

Treatment for an incest survivor can be traumatizing in its own way. What a survivor needs is what I call gentle therapy: a listening heart, an understanding nod, a compassionate and affirming relationship. I suggest that any adult survivor of sexual abuse find a therapist who understands this delicate issue, and one who also understands that your journey will be one of faith. Somehow, in all of this darkness, the flickering light of God's presence sustains you. Discover and acknowledge that your great resiliency and courage was a gift inspired by an inner strength. I call upon the Jesus hidden in weakness. He cried. He feared being alone in the garden of Gethsemane. He hung on a cross in great pain and anguish. He knew that to survive, he had to embrace suffering—a heroic act done in great weakness, as I perceive it.

Church ministers, pastoral care workers, and leaders of religious communities will at times be perplexed and confused by the adult survivor. They will feel responsible for the care of a suffering member of their community, and I ask them to educate themselves on how the wound of sexual abuse tortures and damages the survivor. I also ask them to affirm the survivor's journey to struggle with the abuse by being a gentle presence—giving a hug, sending a card or a letter, making a phone call, providing a listening heart, a laugh, or even a tear, acknowledging again and again (because we

don't always hear it) that the survivor is a brave person, a good person, a holy person, a valued member of the community, a gift—yes, a gift, hidden in weakness, and that is okay.

There are healing prayer services, celebration-of-life prayers, and many self-help groups that can help survivors pick up the pieces and discover, under all the pain, a new wholeness. This is my hope for all adult survivors and for myself. It will not happen all at once—just a little bit at a time. We cannot do it alone. We, the suffering survivors, need the church community to respond to the deep wounds manifested in AIDS patients, cancer patients, persons with debilitating diseases such as amyotrophic lateral sclerosis (Lou Gehrig's disease), persons with disabilities, men and women who were traumatized by incest or sexual assault in the innocence of their childhood and still bear the scars. We need reassurance that we can all come who labor and are overburdened and that you, another companion on the journey, will give us rest, comfort, and hope for reclaiming our lives.

RECOMMENDED READING

- Bass, L., and L. Davis. *The Courage to Heal*. New York, New York: Harper & Row, 1989.
- Bradshaw, J. *Healing the Shame That Binds You*. Deerfield Beach, Florida: Health Communications, 1988.
- Gannon, J. *Soul Survivors: A Beginning for Adult Survivors of Abuse*. New York, New York: Prentice Hall, 1989.
- Poston, C., and K. Lison. *Reclaiming Our Lives: Hope for Adult Survivors of Incest*. Boston, Massachusetts: Little, Brown, 1989.
- Wotitz, J. *Healing Your Sexual Self*. Deerfield Beach, Florida: Health Communications, 1989.



Sister Ave Clark, O.P., M.A., M.S., M.P.S., is Coordinator of Religious Education for handicapped and disabled persons in the diocese of Brooklyn, New York.

Some Celibacy for Everyone

Shaun McCarty, S.T.

Although the term *celibate* is ordinarily used to designate the condition of being unmarried, it has a broader and more positive meaning. Its Latin root, *caelebs*, and its Old English equivalent, *hal*, convey the richer meaning of being alone, whole, and healthy. To be whole and healthy carries the further meaning of being in good condition, undivided, complete. Thus *whole* or *healthy* describes a person who has a claim on some possession not shared with anyone else. When used to describe a tree, *caelebs* brings to mind one "not supporting vines."

My basic contention is that deep within each of us, married or single, is a celibate core that makes it proper, and even necessary, that we stand alone in seeking wholeness and completion from God. It is a space not shared with any other person.

This celibate core is a sacred center, not a literal or physical space. As such, it is close to the biblical notion of heart—that is, the vital center of life that is specifically human when a person is called on to be totally, freely, and authentically a unique and graced self before God. Within that sacred center or space, the Spirit of God dwells, prays unceasingly, and conveys God's desires for each of us in a language beyond words. It is a personal holy of holies, the inner sanctum of the temple of self, where only the self dare enter—a private enclosure into which none other dare trespass.

Thomas Kelley, in his Quaker classic *Testament of Devotion*, describes the specialness of this sacred center: "Deep within us all there is an amazing sanctuary of the soul, a holy place, a Divine Center . . . to which we may continuously return. . . . It is a dynamic center, . . . It is the Shekinah of the soul, the Presence in the midst."

HUMAN RELATIONSHIPS ENRICHED

To speak of claiming and tending one's celibate space is not to imply that this is inimical to, or in competition with, the bondedness with spouse, family, friends, or community to which each is called. Our basic human vocation is to be with and for others. The body of Christ, as well as the reign of God, are corporate visions. Indeed, it is in the proper use of celibate space that we learn to improve the quality of our human relationships. Nor is retreat to one's celibate core to be confused with a solipsistic preoccupation with self. It is, in truth, the loss of a false self in finding a true one. Nor does it imply an aloofness or indifference toward people and their needs. Rather, it kindles a warmer and wider compassion.

Claiming celibate space is not a matter of being either alone or together but one of opting for both solitary and solidary time in a healthy rhythm of alternation. As a matter of fact, the support of loved

ones enables us to venture alone into that holy, lonely, celibate space, as awesome as it is attractive. In turn, the aloneness of solitude appropriately spent disposes us to return better able to relate more deeply and more lovingly with others. We hope to bring back from celibate space more of a self to give in love and service. Or, to put it another way, the “we-ness” of community enables one to bear and to benefit from the “I-ness” of solitude, which in turn equips one to become more of a “we” with and for others.

Celibate space is where we learn to relate—to God, to self, to others. Essential to any genuine relationship is the continuation of the parties concerned to become increasingly established in their mutual otherness. To relate to another implies the establishment and maintenance of distinct, as opposed to merged, identities. The quality of our relationships is enhanced to the degree to which we are distinct in our respective identities yet united in our love.

GOD PROVIDES MODEL

The exemplar for all human relationships is the mystery of our three-personed God. Relations between persons are the bases of distinction within the Trinity, in which there is union without confusion and distinction without separation. To the extent that we mirror such union in differentness, we glorify the triune God and make real that part of the Lord’s Prayer that says “Thy Kingdom come; thy will be done on earth as it is in heaven.”

Proper relationship is impaired to the extent that we perceive (consciously or unconsciously) others as projections of ourselves or allow our identities to become confused with or absorbed by those of others. In *The Art of Loving*, Erich Fromm describes three types of immature love: symbiotic union, which is based on mutual physical or psychic needs; passive-masochistic, which makes the self an instrument of someone else; and active-sadistic, which incorporates another. He describes mature love as union under the condition of preserving one’s integrity and individuality. This kind of love is an experience of an overflowing giving of self. The attainment of such mature love, which bonds us more deeply with others, requires that we move beyond bonding based on dependency, co-dependency, possessiveness, exploitation. But it takes celibate space to find our own otherness. In finding it, we realize more and more that God is Other and that people are others—not just intellectual, imaginative, or emotional projections of our egos and needs.

In celibate space we are less likely to need words, images, or actions and more likely to seek a language of silence. As we enter that space, we find we can leave our egos behind, entrust our needs and fears to a provident God, and just “be there,”

quietly aware of and immersed in the mystery of the Other, ourselves, and others. Celibate space is the sacred geography of contemplation. It enables us to let God be God and others be themselves. Claiming celibate space, for both brief and extended intervals, can lead to real presence before God, self, and others.

PLACE OF PURIFICATION

A further value of seeking celibate space is that it can safeguard against any pietistic tendency to domesticate our religious experience. I am referring to an overly subjective and superficially sentimental piety that tends to tame the mystery of God. It is often accompanied by a naive and illusory desire that our relationship with God be all sweetness and light, an expectation that God will act as a pampering parent, that holiness is merely a matter of feeling good. In effect, the domestication of religious experience tries to capture the elusive presence of God. Nothing is more effective in combating the tendency to domesticate than the desert in which we grapple with our demons or the dark nights in which God purifies our hearts and transforms our desires. Celibate space allows us to enter the desert and the dark nights in which illusions are shattered and reality perceived.

As one enters celibate space to encounter the mystery of self, other people, and God, the appropriate attitude is one of reverence—that is, of deep respect, love, and awe in the face of the sacred. This reverence implies letting the sacred be—not tampering with it, not trying to control it, not shaping it to fit one’s expectations. Conversely, such reverence also means that we do not allow others to trespass on the sacred domain of our celibate space. We do well to regard another’s celibate space in the same way we do a sunrise or sunset—that is, not by trying to possess it or control it, but simply by appreciating it with awe and letting it be.

Such reverence is the opposite of arrogance and exploitation. It seeks to express itself in symbols and gestures that give visibility to the value of reverence. In the presence of the holy, we bow, genuflect, go unshod.

RESISTING SOLITUDE’S CALL

Perhaps the most obvious difficulty in tending celibate space is outright resistance. It is simply scary to tread on holy ground and to make ourselves vulnerable to the prospect of being alone and—more scary still—vulnerable to the pain of loneliness. So we use all kinds of rationalizations and other defenses in order to evade the call to solitude. Such evasions include finding refuge in accelerated activity (even ministry), insisting that we need to be with others to “make community,” claiming we don’t want to neglect our responsibil-

ities, limiting our Sabbath-time involvements to entertaining or distracting pastimes. Even if we do claim the space, it is tempting to find refuge in such distractions as television and escape literature. Even as I write, I am aware of the considerable energy (and grace) it took for me to overcome my resistance to going to a place of solitude and silence to write this. I found myself feverishly cleaning for days on end, putting off the moment of departure. Resistance can be formidable, but I am convinced that its presence is usually a signal, as well as a barrier just this side of new grace.

Perhaps much of the frustration inherent in tending celibate space comes from a naive expectation of an intimate relationship. The expectation is that life's journey can be shared completely with a significant other, a soulmate—be that a best friend or a loving spouse—who will so entirely know, love, and accept us that we shall never walk alone. Some seek such a merger in marriage, others in single or religious life, but it places unreal demands on any relationship. Furthermore, even if it were possible, it wouldn't be desirable to share that celibate space; it would be an unwarranted and irreverent trespass on sacred ground.

As human beings, we are created radically incomplete, meant to find completion in God. Each of us has an inborn thirst, hunger, and restlessness so that God can fill the space for God in our hearts. The psalmist expresses it thus: "As a doe longs for running streams, so longs my soul for you, my God. My soul thirsts for God, the God of life." (Ps. 42). St. Augustine captures the same incompleteness when he prays, "Our hearts were made for Thee, O Lord, and they shall not rest until they rest in Thee." Celibate space is meant to be kept empty for intimacy with God and for gifts of God's choosing rather than of our own.

TRUST RISKS BETRAYAL

There is a common human occurrence that can shatter the unrealistic hope for a totally intimate relationship: the experience of betrayal. The Eden-like longing to be in a relationship of childish trust is often shattered when we are let down by a real or perceived act of betrayal by a significant other—be it a family member, a friend, or even a faith community. It is at such a point that we can realize that such primal trust or naive hope is not viable and that mature trust implies the possibility and the risk of betrayal. This experience can be overwhelming and possibly transformative—destructive for some, constructive for others. Some react destructively with vengeance, denial, resentment, or cynicism. Others respond creatively and are able to enter a more real world of consciousness, responsibility, and mature trust (which implies the risk of further betrayal). Betrayal can do for hope or trust what doubt can do for faith. To move beyond an

immature faith, a person must often experience a shattering of faith by doubt and questioning but can later reach a reconstructed and more mature faith. To move beyond immature trust or hope, many need to experience an act of real or perceived betrayal. The expectation of an intimacy that would involve the sharing of one's celibate core is shattered. Properly dealt with, an act of betrayal can eventually lead the betrayed to a mature trust and hope. The condition for negotiating such a passage is that the betrayal lead to forgiveness of the betrayer and reconciliation with the event of the betrayal. One may or may not find reconciliation with the betrayer, who may be unknowing, unwilling, or no longer available.

Perhaps the grace of such a dark night of betrayal is not just that one approaches life more realistically but also that one comes to realize that celibate space is to remain reserved; it is simply space that no one can—or must—fill. For anyone to enter that space would be a violation of sanctuary.

SOLITUDE ENABLES GROWTH

Difficulty in attaining celibate space can also arise from a well-meant but exaggerated notion on the part of a guide that his or her presence is required. Although the genuine presence of a guide can provide indispensable help to growth, there are times when creative absence or distance is called for. A helpful guide must be able to read the No Trespassing sign on celibate space. Presence can be destructive if it deprives us of the aloneness, or even the loneliness, we need in order to grow. We need the aloneness of celibate space to recoup and to renew relationships with others; we need the experience of loneliness to come to a deeper awareness of ourselves, as well as a more profound awareness of the presence of God.

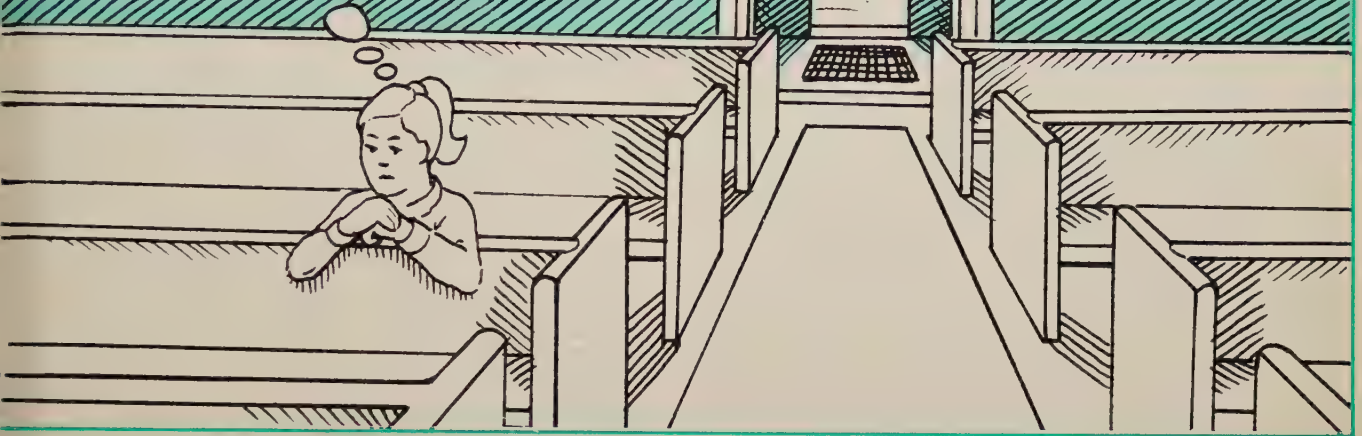
In *Love and Loneliness*, psychologist Clark Moustakas makes a distinction between being alone and being lonely. Being alone is a way of getting back in touch with oneself, especially after too much contact with and centeredness on other people. Being lonely is a significant experience, whether joyful or painful, of entering into the mystery of self.

With loneliness, there is a further distinction between "existential loneliness," which is part of being human, and the "anxiety of loneliness," which is a defense through which one tries to eliminate loneliness by seeking others or by keeping busy to avoid facing questions crucial to human growth. Being alone is an act of conscious choice that can enable us to come to grips with our relationship to others. As part of the human condition, being lonely can provide us with an opportunity to come to grips with ourselves.

Every real experience of loneliness involves either a confrontation or an encounter with the self. By *confrontation* is meant the direct challenge of

A Sign of an Unrealistic Hope

Lord, please send me someone with whom I can share my life so completely that I'll never feel lonely again.



facing a conflict and the willingness to experience negative feelings such as pain and fear intensely and deeply when those feelings are caused by a perceived betrayal, loss, or disillusionment. Although confrontation shakes us up, it forces us to use new energies and resources in coming to terms with life and in finding a way to the self. By *encounter* is meant a positive experience of self-discovery—an exciting meeting of the self with itself, during which we feel lonely yet at the same time connected to life, joyful in being ourselves, in touch with real life and the beauty of creation. It prompts us to say “This is really me, and I’m glad.”

TEST OF RELATIONSHIPS

Another obstacle to the claiming of celibate space has to do with the effect the claim sometimes has on others significant in our lives—family, friends, or community. It can awaken fear, anger, envy, jealousy, and even alienation in others when they perceive that their exclusion from our celibate space threatens our relationships with them. This difficulty is compounded when we feel guilty for occasioning such negative reactions. The overcoming of this obstacle requires a degree of courage, trust, and unselfish love on both sides of a relationship. It is not uncommon for good people to resist positive change in themselves or another because it

means abandoning an old self to which one or both parties have grown accustomed. As in the film *Days of Wine and Roses*, not a few marriages have broken up after an alcoholic spouse has achieved sobriety. Similar consequences may follow when the “betrayed” party perceives God as rival for the other’s time and affection. Both parties may need reassurances, in deed more than in word, that deeper intimacy with the God who is Love can only deepen genuine love between people. Perhaps the ultimate reassurance in this regard comes after visits to one’s celibate space, from which one hopefully emerges a more loving and committed person.

SOLITUDE AND SILENCE

As stated previously, being alone involves a conscious personal choice. Being lonely simply happens because we are human; to make loneliness fruitful, we must listen to self and to God. Two disciplines that create the environment of a fertile desert in which aloneness and loneliness can encourage growth are solitude and silence, for both brief and extended periods.

On psychological grounds alone, a strong case can be made for pursuing celibate space in solitude and silence. Of course, to the extent that we become more fully alive in the discovery of our human selves and recoup our capabilities of relating to

others, the glory of God is certainly more manifest during periods of solitude and silence, and the intent of the Incarnation is further advanced. St. Irenaeus proclaimed that the glory of God is the person most fully alive. Yet our Judeo-Christian tradition involves more than the journey to find self; the purpose of the spiritual journey is to find (or to be found by) God. The disciplines of solitude and silence help us listen to God as well as to ourselves. The desert of solitude and silence has always been the school in which holy women and men have cultivated listening hearts and been primed for spiritual discernment.

As a genuine spiritual discipline, solitude is neither a flight from the real world nor an escape from other people. We go apart so that we might better come together within ourselves, with others, and with God. Too much immersion in the mainstream of life can bring a surfeit of activity, involvement, distractions, and demands that leaves us depleted, scattered, and alienated. Solitude enables us to distance ourselves so as to regain perspective, sort things out, reorder our priorities, regain a sense of God's presence.

Solitude is the milieu in which we can best claim and tend our celibate space. In it we can find ourselves, rediscover others, and recapture the presence of God. It is the environment best suited to improving the quality of our relationships. Solitude is as much a human requirement as sociality. It provides a setting for the journey into self.

Seeking solitude entails being vulnerable to the risk of being alone and feeling lonely. It can be painful to dwell in celibate space. It can be scary to open ourselves to confrontations with our personal demons, with our frayed or neglected relationships with loved ones, with our compromised commitments, with our tepid relationships with God. The strength of our own resistance can keep us from solitude or, once we get there, can fill the gaps with a host of distractions that serve as anodynes that ease the pain. Consequently, silence is an essential adjunct to solitude. In silence we can better perceive the reality within and around ourselves.

This kind of silence is more than an absence of utterance or noise; it is a presence of the unspoken. Silence is not forgetfulness; it is remembrance of the forgotten, the ignored, that noise and activity have crowded out. Silence is a readiness to listen so that we can respond with refined thought and honest feeling. It is the seedbed in which ideas and emotions are groomed for expression and communication. Silence is not a closing out; it is an opening up to God and others. It is a path to becoming more creative and more human. It is not an immersion in daydreams and fantasies that separate us from the world of reality; it is a coming to terms with the reality of self and the world around us.

Silence is a unifying and healing presence in that

it bonds us with others whose griefs and gratitudes, hopes and disappointments we share because we share in the human condition. Above all, silence is a presence of God in which we hear a voice deep within us calling us to high ideals and generous instincts. If we learn to listen to God and to each other, silence is the voice of God speaking to us. Silence can bring peace to our divided and troubled hearts, help heal society, reconcile enemies, and restore peace among nations.

Why is it that when we try to convey heights of thought or depths of emotion, words often fail us? The inadequacy of our attempts at verbal communication is almost an irreverence in times of sublime joy or profound sorrow. Sometimes the very best comfort we can offer to one grieving a loss, or the best tribute we can make to one celebrating a victory, is to provide a presence that lets our silence speak.

The silence that accompanies solitude, then, and enables us to tend celibate space, requires a listening heart—one that calls for a quieting within, a letting go, a staying with, an attending to. A listening heart calls for a genuinely contemplative stance toward ourselves, other people, and our surroundings, all of which can reveal the presence of God.

IMPLICATIONS FOR JOURNEY

The challenges of claiming and tending celibate space are as awesome as they are attractive because that space is truly holy ground. One must be bold enough to risk seeking it and perhaps bolder still to dare to help others tend their own celibate space. Spiritual guides might contemplate the following concepts and related questions:

- Regular periods of solitude and silence better enable persons to claim and tend their celibate space.
Do our patterns of activity, evasion, resistance, or scatteredness indicate a need for recreative disengagement?
- At times, gentle confrontation can effect a benign iconoclasm that may enable persons in celibate space to face and disassemble idols in their lives.
What attachments, evasions, rationalizations, distortions, illusions, or demons (perhaps disguised as angels) seem to need honest facing?
- The motivation behind the decision to seek the aloneness of silence and solitude needs careful discernment.

Is the inclination to seek celibate space a true movement of the Spirit, or is it some form of escape from the responsibilities of life or a pursuit of heroics? Is this a time for contact with God alone or for prayer or action shared with others?

- Also needing careful discernment is a person's readiness for silence, solitude, and the confrontations that aloneness and loneliness may occasion. The timing is as important as the doing.

Is the person sufficiently intact at this point in life to face painful realities concerning self, or so vulnerable that it is more appropriate for him or her to be with others rather than alone?

- If motivation and timing are carefully discerned, one must trust that the Spirit who dwells within and invites will also enlighten, guide, and support a person in aloneness and loneliness.

Is the person sufficiently ready to risk the rigors of the desert and the dark night and to trust that quiet growth will come?

- A spiritual guide must know when to exercise creative absence—that is, when to stay out of the way, when not to intrude on another's celibate space. When it does seem appropriate to be creatively absent or distant, however, one can still assure the other of prayerful support, as the Spirit is active at deep and quiet levels.

Is this a time to comfort or to share the burden of another's pain? Or is it a time to allow the other person to stay alone with a deep experience of pain until God's intentions are clear and God's work is accomplished?

- The mystery of the other person and the mystery of self call for sincere and profound reverence. Though it is possible and desirable to understand and to empathize, it may well be irreverent, and even arrogant, to presume to understand and fully appreciate another's experience because it seems like one's own.

In helping another to tend his or her celibate space, is the guide assuming that her or his own experience of self is normative for the other person? Does the guide really respect and reverence that person's otherness and refrain from barging in where angels fear to tread?

- As one claims celibate space, relationships can be expected to change. It is important to monitor changes in attitudes and behaviors toward others after periods of solitude.

Are the quality of the person's relationships and the depth of his or her commitments enhanced or diminished after time alone?

CALLINGS MUTUALLY BENEFICIAL

The call to be alone is not inimical to the call to

be with others; rather, each calling enhances the other. Distinctiveness is fundamental to relationship. As we find unity in distinction, we mirror trinitarian life. Claiming and tending celibate space enables us to relate better to self, others, and God. At the same time, it protects the realm of mystery. Reverence is the key attitude with which we enter celibate space. Difficulties that impede the claiming of celibate space include resistance to the prospect of what we may or may not find, unreal expectations of intimacy, an overprotective and intrusive presence of others, and the strain that tending celibacy sometimes places on significant relationships. Solitude and silence are requisite disciplines in the quest. These open the way for potential growth through aloneness and loneliness, whereby we come to terms with our relationships with others, ourselves, and God.

In choosing a model of claiming and tending celibate space, I can think of none more apt than Mary, the Woman Wrapped in Silence, whose "shrine her thoughts made gathered her beyond her exile / And enclosed a native place where all / She loved could cancel banishment, and hold / The votive pleading of her single prayer / That asked to be only in that place / Where He will be. . . ."

RECOMMENDED READINGS

Fromm, E. *The Art of Loving*. New York, New York: Harper & Row, 1956.

Hillman, J. "Betrayal," in *Loose Ends: Primary Papers in Archetypal Psychology*. Zurich, Switzerland: Spring Publications, 1975.

Moustakas, C. *Love and Loneliness*. Englewood Cliffs, New Jersey: Prentice-Hall, 1972.

Lynch, J. *A Woman Wrapped in Silence*. New York, New York: Macmillan, 1941.



Father Shaun McCarty, S.T., is involved in the spirituality program at the Washington Theological Union and the Shalem Institute for Spiritual Formation in Washington, D.C.

Reflections on Personal Holistic Development

John Rich, M.M., M.R.E., M.A.

In recent years many books and articles have brought together the subjects of human development and spiritual growth. To be fully human means to be developing and maturing—not just physically, intellectually, and emotionally but also spiritually. St. Irenaeus, an early church father, taught that “the glory of God is human beings fully alive.” Our growth toward human wholeness and maturity and our spiritual journey are intertwined.

Persons who are developing their human potential are doing what they were created to do. If we embody the Gospel values that lead us to transcend ourselves and work toward God’s reign, then the divine intent imminent in each of us becomes fulfilled. All of us are innately spiritual. We possess a divine Spirit who moves us to transcend our personal needs and human limitations in order to have life in its fullness. The journeys to wholeness and holiness are basically one.

The many modern advances in psychology enable us to understand psychospiritual growth. This knowledge can help us plot our human development and give us insights into the process of our spiritual development. There are predictable stages and sequences in our lifetimes. We advance from stage to stage, with transition periods in between. At different stages there are crucial issues that challenge us to accomplish specific tasks. We either meet these challenges and grow or get stuck for a while before stretching ourselves to reach the next level.

Daniel Levinson’s *Seasons of a Man’s Life* plots predictable life stages and the transition periods between them. Levinson emphasizes the midlife stage because it is the center point of a person’s life. The body is fully mature, and certain behaviors may need closure because they are no longer physically viable. Midlife is a time to become more in touch with one’s feelings. There are also important tasks to be undertaken, such as coming to terms with the eventual deaths of one’s parents and with one’s own mortality. But the big questions are, What do I want to do with the rest of my life? What is really important for me at this midlife point? These questions constitute a search for meaning, which involves a reassessment of priorities and values and perhaps a change of vocation.

Carl Jung saw this midlife period as most important in our ongoing growth toward wholeness, a process he called individuation. It is a time to realize more fully one’s deepest self, which one may not have had the opportunity to do during the first half of life. This core self is an inner guide that can bring to awareness one’s hidden potentials. Prior to midlife, the conscious self has been influenced more by one’s environments and life situations than by the inner self. Midlife is an appropriate time to balance the opposites within one’s life. A person becomes more whole when his or her “neglected sides” are more freely expressed. An example is the masculine-feminine polarity. Since men have tended in their youth to develop their “male-

ness" (i.e., to initiate, assert, be courageous, achieve, father, be objective, think) and women their "female-ness" (i.e., to care, nurture, feel, mother, be subjective, be noncompetitive), midlife can be a time to develop one's neglected side. It is also an opportunity to develop an inner world of imagery and fantasy, the unconscious, and a balance between the so-called left and right sides of the brain.

I remember reaching this stage in my life at around age 39. I had been in the Philippines as a missionary for eleven years. All the challenges of a frontier life in the jungle were behind me. I was asking myself the question, Is that all there is? It became a time to reassess where I was headed in my life. I needed to discover my inner life and my emotional life, which I had neglected. It was the start of a journey to be more fully human and spiritual.

HOLISTIC AWARENESS

For a person to become more fully human, all the aspects of that person have to be integrated and balanced. Not all aspects of the personality grow at the same rate or are activated at the same time. We have different needs at different times; our focus and awareness constantly change and shift. In this regard, the person is much like a bicycle wheel. All the spokes must have the same length and tension, or the wheel will be out of whack.

A holistic model I have personally followed is that of Roberto Assagioli. His psychosynthesis model, based on the work of Carl Jung, puts together the conscious and unconscious aspects of the personality. In his book *Psychosynthesis*, Assagioli lays out a path to harmonious inner integration and true self-realization. This journey proceeds through knowledge of one's personality, control of the various elements of the conscious self, and realization of one's true higher self, the unifying center of the person. His model includes diagrams of the seven functions of consciousness (sensation, intuition, thought, feeling, imagination, impulse-desire, and will, which is the energy source that integrates and keeps one's conscious I in balance) and the unconscious. He believes that the conscious self, I, has to be more in touch with the higher (transpersonal) self, where the Holy Spirit dwells. This is our real self—the image of God, the imminence of the divine in the human.

For Assagioli, wholeness is the process of developing and integrating all our functions, powers, and energies, both conscious and unconscious. The will is the energy source that enables us to do this, and Assagioli's book *The Act of Will* posits four aspects of the will:

- 1) the Strong Will, able to reach goals;
- 2) the Skillful Will, able to choose the most efficient means of attaining goals;

Our growth toward human wholeness and maturity and our spiritual journey are intertwined

- 3) the Good Will, able to choose the right goals;
- 4) the Transpersonal Will—the power of the higher self to take heroic actions.

All these aspects of the will have to be developed and exercised. It takes work and discipline to develop our wills, the basic source of energy.

I realized that my Strong and Good wills were well developed from the practice of sports and the achievement of my missionary goals. My Skillful Will needed some exercising, so I began imagining that I had to choose the most appropriate responses to crisis situations. I took time to meditate on social concerns in order to further develop my Transpersonal Will. I tried to be open to any heroic actions I might be called to take, as well as to being graced with an intimate union with God.

PERSONALITY TEST HELPFUL

Next I took the Myers-Briggs Preference Test, which indicates personality characteristics. This test is based on the four opposing psychological functions identified by Jung (sensation versus intuition, and thinking versus feeling) and the four opposing attitudes he cited (extroverted versus introverted, and judging versus perceiving). This test characterizes a person in terms of sixteen possible personality types. It helped me discover my strengths as well as my weaknesses. According to the test results, my personality type was INFJ (introverted: inner-directed and reflective; intuitive: open to possibilities and potentials; feeling: makes value judgments on a personal and subjective basis; and judging: orderly and decisive).

This helped me understand how I approach work and management situations and enabled me to

identify my relational attitudes and liturgical and prayer styles. A short form of the test may be found in *Please Understand Me* by David Kiersey and Marilyn Bates, and commentary on its religious implication is contained in *Prayer and Temperament* by Michael and Marie Norrisey.

I also realized my need to be more in touch with my feelings. Feelings are important because they give tone and temperature to our perceptions of reality and our interactions with life and people. Being too emotional can cause us to be irrational, and feeling little emotion can make us listless. Repressed feelings, buried deep inside, can eventually cause illness or compulsive behavior because we are no longer in touch with them.

Jesus was a man of deep and varied feelings. The Evangelists have recorded that he expressed the gamut of human emotions, including anger (Mark 11:15), sorrow (Luke 7:13), pity (Mark 1:41), sadness (Matt. 26:37), joy (Luke 10:21), and astonishment (Matt. 8:10). Jesus said, "I have come to bring fire to the earth, and how I wish it were blazing already!" (Luke 12:49). For him, strong feelings were not incompatible with divinity.

To be aware of our feelings and to express them appropriately is an indication of mental health. With Jesus as an example, women and especially men are encouraged to experience and express the full range of human emotions. In her book *Words Made Flesh*, Fran Ferder describes eight primary emotions (joy, acceptance, fear, surprise, sadness, disgust, anger, and anticipation) and encourages us to notice, own, name, and respond to our feelings. A few years ago I used to carry a small notebook with me in order to record my feelings, because I had neglected them. Only with practice was I able to be more conscious of all the feelings that I experienced in the course of a single day.

DYSFUNCTIONAL THINKING

Another area that I investigated was habits or attitudes formed in childhood that were inhibiting my functioning as an effective adult. I realized that I might have to relearn some behavior patterns that were dysfunctional. David Burns, in his book *Feeling Good*, states that there is a definite relationship between the way one thinks and the way one feels. Our perceptions of the outer world are interpreted and influenced by our memories of past experiences. All experiences must be processed through the brain and given a conscious meaning before any mood or feeling surfaces. Burns's position is that we experience painful feelings because of mental distortions. Perceiving reality more realistically can enhance one's emotional life. Burns lists ten "cognitive distortions":

- 1) *All-or-nothing thinking*: anything not perfect is seen as total failure.

- 2) *Overgeneralization*: a single negative event is seen as a never-ending pattern of defeat.
- 3) *Mental filter*: one negative detail is focused on exclusively so that all is discolored.
- 4) *Disqualifying the positive*: positive experiences are labeled "don't count."
- 5) *Jumping to conclusions*: a negative interpretation is made without basis in fact (e.g., mind reading: predicting another's reaction; fortune telling: deciding it's going to be bad before it actually happens).
- 6) *Magnification or minimization*: the importance of things is exaggerated or inappropriately diminished.
- 7) *Emotional reasoning*: I feel it; therefore, it must be true.
- 8) *"Should" statements*: when we motivate ourselves with these, guilt results.
- 9) *Labeling and mislabeling*: extreme overgeneralization ("I'm a loser").
- 10) *Personalization*: seeing oneself as the cause of a negative event for which one is not primarily responsible.

I found that some of these distortions were causing grief and negative feelings in my daily life. I had to replace them with more positive and realistic mental attitudes and beliefs.

I also felt that my imagination and fantasy skills needed development. When we enter the world of symbols, myths, and metaphors, we free up all kinds of psychological energies and abilities. The use of our imagination can take us beyond time and space. A beginning practice is simply to close one's eyes and visualize counting numbers by drawing them on a blank wall or on a blackboard. Next, one can paint numbers or geometric forms with colors and practice visualizing them with eyes closed, not allowing them to fade or change. Further, one can look at a photograph or picture, then try to evoke that picture with eyes closed. Imaginative practices can help us use more vivid spiritual symbols in our prayer life. Gospel scenes can come alive for us, and we can engage in dialogue with Jesus, Mary, and other persons. The imagination can bring to the surface our inner knowing, which interacts with both our conscious and unconscious selves.

AWARENESS OF BODY

As I grew older, I realized that my health had a large influence on the integration and balance of daily living, which seemed to vary according to how physically well I was. Even the amount of time I wanted to give to prayer and the way I prayed were affected by my health. I discovered unhealthy imbalances caused by poor diet and lack of exercise. I needed proper food and exercise to keep myself healthy. I began taking at least two twenty-

minute walks a day or doing some kind of exercise three times a week, and I became more aware of the content of the foods I ate. Cutting down on salt, fat, sugar, and additives (coffee, tea, chocolate) helped me. *Fit For Life* by Harvey and Marilyn Diamond, a good book on diet and food, was helpful to me in my search for well-being.

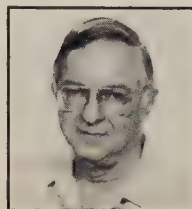
So where do all these reflections lead us? They help us see what it means to be human. Whatever is human is sacred; whatever is sacred has to do with our spirituality. Our life-style is really our spirituality. It is the thread that ties together all that we are and all that we may become. Therefore, the more we learn about ourselves, the more able we are to develop our full potential and give glory to our Creator. Each of us has a unique path and journey that leads to the fullness of life.

Spiritual growth and human maturity are basically the same process, since they lead us to becoming fully whole and human—the persons God created us to be. This sacred process moves us toward maturity and holiness. Since God is at work in all of creation, all of creation is sacred and involved in a spiritual quest that leads to the reign of God. If each of us is committed to our own personal development, we can influence and be of assistance to others. Together, as we mature and sanctify our

lives more consciously, we will be doing our small part in the overall process of the reign of God over all creation. The discoveries and insights of psychology, along with the gift of God's grace, can further our spiritual journeys.

RECOMMENDED READING

- Assagioli, R. *Psychosynthesis*. New York, New York: Penguin, 1971.
- Kiersey, D., and M. Bates. *Please Understand Me*. New York, New York: Prometheus, 1978.
- Norrissey, M., and M. Norrissey. *Prayer and Temperament*. Charlottesville, Virginia: Open Door, 1984.
- Burns, D. *Feeling Good*. New York, New York: Morrow, 1978.
- Diamond H., and M. Diamond. *Fit For Life*. New York, New York: Warner Books, 1984.



Father John A. Rich, M.M., M.R.E., M.A., is involved in training spiritual directors and conducting retreats at Maryknoll, New York. He was formerly a missionary in the Philippines for nineteen years.

Anorexia a Current Form of Perfectionism

Among American women, 10 percent have eating disorders, but on college campuses the number frequently tops 20 percent, according to Dr. Joan Jacobs Brunberg, author of *Fasting Girls: The Emergence of Anorexia as a Modern Disease*. Brunberg, who is director of women's studies at Cornell University, finds that anorexia nervosa (emotionally caused loss of appetite) affects young people who are generally conscientious, hard-working, dependable, and overachieving. Between 90 and 95 percent of anorectic patients are young women or adolescent girls.

In the anorexia syndrome, observes Dr. Brunberg, culture interacts with individual psychology, biology, and family influences, resulting in an "addiction to starvation." She views the disease as a "secular addiction to a new kind of perfectionism, one that links personal salvation to the achievement of an external body configuration rather than an internal spiritual state." Dr. Brunberg calls colleges the perfect breeding grounds for eating disorders. "There are no required

sit-down meals anymore. Students today eat everywhere, every hour of the day, and almost anything you can imagine." Vending machines, fast-foot establishments, and delis are usually located relatively near to most rooms on campus.

"Today there is a whole new set of stresses that are added to the ordinary sexual pressures on young women," says Dr. Brunberg. "We have raised women's expectations without giving them adequate social support. They are fearful about many things: integrating career and family, changes in sex and gender rolls, sexually transmitted diseases, commitment, family instability as evidenced by the high rate of divorce." She concludes, "I'm not suggesting that women should pay no attention to their physical well-being. We should all try to eat healthfully and keep ourselves physically fit. But we have to lose that intense preoccupation with the external body as the be-all and end-all of a woman's worth."

Passive Aggression in Organizations

Len Sperry, M.D., Ph.D.

Pope John XXIII was once asked by an American reporter, "How many people work in the Vatican?" The Pontiff paused, then smiled and said: "Oh, about half of them." The implication was that like other large organizations, the Vatican has a number of employees who are "dead wood." These individuals are not only ineffective in their responsibilities but also impair the effectiveness of others around them. The outcomes are reduced organizational productivity and retarded personal growth. The term *passive aggression* is a clinical designation that has been applied to this stance toward work in particular and life in general. This article briefly describes passive aggression and its manifestations in organizations. It also discusses ways of reducing the impacts and effects of passive aggression in organizations.

Much has been written about passive aggression as a clinical or pathological behavior in individuals, but almost nothing has been written about its manifestations in the workplace. *Passive aggression* and other terms concerning mental health continue to carry a stigma, particularly in the business world. I have found it more useful to frame passive-aggressive behaviors in organizational terms by referring to them as problems in listening, communication, decision making, leadership and followership, and conflict resolution. A productive and healthy organization is characterized by the follow-

ing indicators: active listening, assertive communication, collaborative decision making, responsive leadership and followership, and conflict resolution based on constructive approaches to problem solving. In short, it is an organization characterized by cooperation and commitment. The more passive aggression there is in an organization, the less likely it is that these indicators will be evident.

Passive aggression is best thought of as having gradations of manifestation, ranging from situation-specific, occasional expression to generalized and constant expression. It is only when passive-aggressive traits and behaviors become inflexible, maladaptive, and lead to impaired and self-defeating functioning or subjective distress that they constitute the pathological condition known as the passive-aggressive personality disorder. The following description of passive aggressivity reflects the more pathological manifestations of the disorder.

RECOGNIZING PASSIVE AGGRESSION

The predominant characteristic of passive-aggressive individuals is resistance to demands for performance, whether in occupational or interpersonal functioning. Passive-aggressive persons follow a strategy of negativism, defiance, and provocation and are unable to decide whether to adhere

to the demands of others or to resist those demands. Consequently, their behavior is characterized by both passivity and aggressiveness. They appear to be ambivalent about everything: they cannot decide whether to be dependent or independent, whether to respond to situations actively or passively. They constantly struggle with the dilemma of whether to submit or to assert themselves. They resolve this dilemma by expressing resistance indirectly through procrastination, dawdling, stubbornness, inefficiency, and forgetfulness. The resistance of passive-aggressives often reflects hostilities that they are afraid to show openly. An aura of agreeableness and cordiality usually masks their negativistic resistance. They may smile when they "agree" to do something, but under their breaths they express their true response.

The roots of passive aggression are many. The passive-aggressive is likely to have been dubbed a "difficult child." That is, his or her temperamental style from infancy has been characterized by affective irritability. The passive-aggressive's view of self, others, the world, and life's purpose can be articulated in the following terms: "I am competent, but not really competent" and other such contradictory appraisals; "Life is a big bind. It's unfair, unpredictable, and unappreciative." The passive-aggressive person is likely to conclude that it is safer to vacillate, temporize, oppose, and anticipate disappointment and betrayal rather than to make a commitment.

The passive-aggressive individual was most likely exposed to a parenting style noted for its inconsistency. Because of this inconsistency, the passive-aggressive did not develop the cognitive ability and emotional stability to assess accurately what was expected of him or her. Typically, inconsistency characterized not only the expectations of the passive-aggressive's parents but also the ways in which they exercised discipline and control. At times the child experienced harsh discipline for a particular infraction, while at other times he or she received little or no discipline for the same infraction. Family communication patterns were likewise inconsistent and contradictory, and schisms and sibling rivalry were common features of the passive-aggressive's family. The passive-aggressive individual was likely to have been cut off from his or her parents' affection at the time of a younger sibling's birth and thus has ambivalent feelings for, and behavior toward, that individual. Often, the passive-aggressive individual was "chosen" to play a peacemaking role in the family. Consequently, he or she became fearful of commitments, unsure of his or her own desires and competencies and the reactions of others, and afraid to express feelings directly. Indecisiveness, contradictory behavior, and fluctuating attitudes were practiced and reinforced. The pattern of shifting rapidly and erratically from one type of behavior to the next while

refusing to acknowledge any personal responsibility for his or her difficulties carried over into adulthood.

The basic stance of passive-aggressives toward life is one of noncooperation. Because they firmly believe that life has not been fair and that other persons have failed to cooperate with them, they feel justified not only in being uncooperative but also in making everyone else's life miserable. Because of their ambivalent self-images, they feel misunderstood, cheated, and unappreciated. They easily adopt the role of martyr or "injustice collector" to prove their distress and disaffiliation with others. They are convinced that nothing will ever work out for them, yet they are resentful and envious of others. If something is going too well for themselves or others, passive-aggressives will make sure that they spoil it. By snatching defeat out of the jaws of victory, they create their expected disillusionment.

COMMON IN ORGANIZATIONS

Given their negativism and subtle defiance, their work history in organizations is characterized by underachievement and dissatisfaction. In his recent studies of for-profit organizations in the United States and abroad, Manfred Kets de Vries notes that the passive-aggressive employee is relatively common in organizations, but that the likelihood of a leader being passive-aggressive is rare. Bottom-line considerations and passive-aggressivity are basically incompatible. Should a passive-aggressive person rise to leadership in a for-profit organization, his or her tenure will most likely be cut short by a superior or board of directors.

In my experience with nonprofit organizations such as religious communities, diocesan offices, and nonprofit public-sector institutions, I have found passive aggressivity to be common among both leaders and followers. In fact, it may be the most common pattern in those nonprofit organizations in which both productivity and morale are low.

What about the expression of passive aggressivity in religious settings? Unfortunately, Christian organizations unwittingly foster passive aggressivity by emphasizing control, avoidance of conflict, and suppression and denial of anger. Anger and resistance function like a cancer in such organizations and slowly destroy them. In Christian organizations, passive aggression looks and sounds like commitment and cooperation but is really a counterfeit of these traits. Members who appear good-willed and cooperative may actually be sabotaging the progress of an organization. They are ambivalent about commitments and engage in negatively cooperative behavior: their tasks never seem to get completed, or their performance leaves much to be desired. To the chagrin of their superiors, passive-aggressive individuals tend to avoid self-discipline

Time-limited group therapy that focuses on teaching relating and coping skills as well as an understanding of the disorder's dynamics can be quite effective

and sacrifice and appear to lack vision and focus in their ministry. They lead lives of quiet spiritual desperation. They tend to hold harsh and unloving images of God, and even their pessimistic spiritual outlook will mirror the rest of their unhappy lives. Not surprisingly, obedience is not their strong suit, as they basically distrust and resent authority. Unfortunately, there is one "obedience" to which they are faithful: never to appear angry or show negative emotion. Finally, in spite of how exasperating they are to those who must work with them, passive-aggressive individuals are always ready to make excuses for the shortcomings in their ministry or to blame them on others. Over time, these individuals get a reputation for being "spiritual sourpusses."

METHODS OF TREATMENT

What can be done about passive aggressivity? Is long-term psychotherapy the only answer? Treating the passive-aggressive person with individualized psychotherapy can be a long and difficult process. Assuming that the individual sees the need for treatment and agrees to undergo it, there is still no guarantee of success. The treatment strategy involves clarifying the rules and expectations for treatment; challenging the individual's dysfunctional sense of inadequacy, pessimism about life and people, hostile dependence on others, and oppositional behavior; and helping the patient learn to be more positive, assertive, and cooperative. Methods of treatment include exercises involving insight into their behavior and its causes, and training in the skills of listening, assertion, and

interdependence. Such intensive individual treatment can take years; many patients drop out prematurely, particularly if change would threaten the balance in the passive-aggressive community that urged their treatment in the first place. On the other hand, I have found that time-limited group therapy that focuses on teaching relating and coping skills as well as an understanding of the disorder's dynamics can be quite effective in a rather short period of time.

In most troubled organizations, formal group therapy is unlikely to be provided, so other alternatives need to be considered. Organizational development (OD) is one of these. The goal of OD workshops, seminars, and process consultations is to change individual attitudes and behaviors as well as the organizational structures that sustain and reinforce resistance, ambivalence, inconsistency, pessimism, underachievement, and dissatisfaction. The healthy goals or attitudes sought are cooperation, commitment, consistency, hopefulness, pride, achievement, and satisfaction.

Because of their ambivalent and pessimistic experiences and attitudes, passive-aggressive persons tend not to have learned the coping and relating skills that would enable them to have effective and satisfying experiences in work, play, and social situations. Skills in which passive-aggressive individuals are likely to be deficient are active listening, assertive communication, decision making, leadership and followership, and problem solving. To reduce passive aggressivity in organizational settings, we have found it most helpful to focus on the development of these five skills in both leaders and followers.

As for changing organizational structures, we have found that the performance-appraisal system is the place to begin. Most organizations in which passive aggression is a problem do not have such a system. The process of implementing a performance-appraisal system requires that all five of these skills become manifest; as a result, passive aggressivity is reduced. A side benefit is a noticeable change in the employees' productivity, morale, commitment, and cooperation.

MEASURE ACTUAL PERFORMANCE

Essentially, a performance appraisal is a means of holding followers accountable for achieving specific results. If properly and effectively designed, a performance appraisal will identify the followers' strengths and weaknesses, identify their levels of performance relative to previously set performance standards and expectations, encourage self-development, provide recognition for their accomplishments, and suggest areas for improvement. Effective performance appraisals are cooperative ventures between leaders and followers that begin with the establishment and documentation of spe-

Organization Development's Multiple Goals



specific performance standards for a given period of time—usually six months. The followers make a commitment to these standards in writing, and the leaders agree to help the followers achieve those standards through appropriate supervision, coaching, and encouragement. At a specified time, a performance-appraisal meeting is scheduled, at which the follower's actual performance is measured against the written performance standard. Performance appraisals are most effective when the participants use the skills of active listening, assertive communication, decision making, teamwork, and problem solving.

Training in active listening and assertive communication as they pertain to both individuals and organizations, recognized as essential to the successful operation of any organization, is widely available. My focus, then, will be on the other three skills. In its most generic sense, leadership may be thought of as a set of skills and a style of relating to followers in terms of making decisions, managing people, and resolving conflicts.

Decision-making approaches span a continuum, with the approach of the efficient, effective decision maker at one end and that of the erratic, procrastinating, buck-passing, foot-dragging decision avoider at the other. Most decisions involve some conflict, stress, and anxiety. The decision maker

accepts these givens and proceeds to collect information, weigh alternatives, and make the best possible decision. The decision avoider simply avoids stress, conflict, and anxiety through a variety of passive-aggressive strategies. But in avoiding stressful situations, the decision avoider also avoids a number of activities critical to his or her job. The decision avoider often accumulates more information than he or she could possibly use and thus effectively forestalls any possibility of reaching a decision. This delay may be costly to the organization. On the other hand, the decision avoider may pass the buck by forcing the superior to make the decision. Then, if the decision results in failure, it is the superior's fault. The decision avoider may frustrate others by foot-dragging, by not having information needed by other members of the team, and by making excuses. Needless to say, the decision-avoiding stance is consistent with the passive-aggressive style. It is essential that the decision-making stance be the expected behavior of leaders and followers and that this skill be taught, modeled, facilitated, and reinforced through consultation, coaching, or counseling.

STYLES FORM CONTINUUM

All leaders' styles of managing others can be

The introduction of a performance-appraisal system is crucial for any organization that is serious about dealing with the issue of passive aggressivity

described in terms of a continuum on which autocratic and democratic are the polar endpoints. In organizational parlance, it is common to characterize four points on the continuum, starting from the autocratic end, as "tell," "sell," "consult," and "join." "Tell" is the autocratic style of management that characterizes many church-related organizations. "Sell" suggests that the leader attempts to be persuasive without really listening to the concerns of the follower. Only in "consult" and in "join" is the leader truly listening. To adequately detect passive aggressivity in organizations and attempt to deal with it constructively, the leader must be able to listen actively. Passive aggressivity tends to be maximized in organizations characterized as either authoritarian ("tell") or democratic ("join")—that is, in organizations that are either rigidly or minimally structured. There seems to be a curvilinear relationship between a member's freedom and passive aggressivity. The more consultative or cooperative the relationship between leader and follower, the more likely it is that productivity, teamwork, good morale, and acceptance of change will follow. It is not at all helpful, however, to provide followers with more freedom than they are prepared to handle. The leader must monitor followers in such a way as to make sure that they are challenged but not overwhelmed. Passive-aggressive individuals find too much freedom as intolerable as too little freedom. Leaders must be able to really listen and hear.

The leader who has developed the ability to listen skillfully is a blessing to any organization.

Listening skills are emphasized in the training of leaders, since ineffective listening is so common in organizations. Not surprisingly, leaders with poor listening skills actually encourage passive aggressivity in followers. Individuals in leadership roles should be chosen for their capacity to engage in the consultative style of management, particularly in organizations overly populated by passive-aggressive individuals. The skills of active listening and assertive conversation, in addition to a belief that the followers are basically good and trustworthy and that they respond best to encouragement rather than to inconsistency, neglect, or punishment, are prerequisites for this style of management.

Finally, there are two basic approaches to conflict resolution: domination or problem solving. The problem-solving approach is more useful because it facilitates cooperation in the future work of the organization. This approach to conflict resolution not only leads to organizational effectiveness but also encourages assertive self-expression. On the other hand, the power-oriented approach of domination encourages the indirect expression of aggression among followers by increasing their frustration. Superiors may express aggression openly, but followers are forbidden to do so. Not surprisingly, conflict resolution by domination leads to high turnover, particularly among committed, hard-working, and psychologically healthy members of the organization. Of those who remain, some will continue in their characteristic passive aggressive behaviors; others, who may feel trapped in the organization, will increase their passive aggressive behavior in attempting to cope with their frustration. Like the other four skills, conflict resolution can be learned in seminars and through consultation coupled with on-the-job training.

REQUIREMENTS FOR SUCCESS

Effective and healthy organizational functioning requires commitment and cooperation. Leaders in healthy organizations must present their followers with realistic expectations for productivity and satisfaction and must place a high premium on mutual communication, teamwork, and effective resolution of conflict. By making an effort to increase assertive communication and active listening in his or her relationships with followers, a leader can reduce or even reverse passive aggressivity in an organization. Assertive communication contrasts with the indirect expression of anger, pessimism, and discouragement, all characteristic of the passive-aggressive follower. Active listening is likewise incompatible with the social style of the passive-aggressive follower. Similarly, when a leader adopts a problem-solving approach to conflict resolution, a decision-making stance toward issues facing the organization, and a consultative management style, he or she can expect cooperation.

ion and commitment from his or her followers rather than rebellion and passive resistance. It should come as no surprise that most organizations in which productivity and morale are low and passive aggressivity is high do not have a performance-appraisal system or a management-by-objectives system. The introduction of a performance-appraisal system is crucial for any organization that is serious about dealing with the issue of passive aggressivity. There are a number of ways of learning about and implementing a performance-appraisal system. Workshops, seminars, on-site consultations, and materials for individual study are widely available. Roger Fritz's *Personal Performance Contract* and Robert Maddux's *Effective Performance Appraisals*, two titles in the Fifty-Minute Book series of self-study modules, are clear, concise, and practical tools for learning these skills and processes.

RECOMMENDED READING

de Vries, M. *Prisoner of Leadership*. New York, New York: Wiley & Sons, 1989.

- Bush, D. "Passive-Aggressive Behavior in the Business Setting." In Parsons, R. and Wicks, R. (eds.), *Passive-Aggressiveness: Theory and Practice*. New York, New York: Brunner/Mazel, 1983.
- Millon, T. "Passive-Aggressive Personality: The Negativistic Pattern." In *Disorders of Personality: DSM-III, Axis II*. New York, New York: Wiley & Sons, 1981.
- Fritz, R. *Personal Performance Contracts*. Los Altos, California: Crisp Publications, 1987.
- Maddux, R. *Effective Performance Appraisals*. Los Altos, California: Crisp Publications, 1987.
- Wicks, R. "A Threat to Christian Communities." *HUMAN DEVELOPMENT*, Winter 1984.



Len Sperry, M.D., Ph.D., is a faculty member at the Medical College of Wisconsin in the departments of Psychiatry and Preventive Medicine. He is the author of numerous books and articles on psychology, spiritual growth, and health.

Self-Help Books Sometimes Helpful

Many older people are reluctant to seek the help of psychotherapists, even though they are experiencing moderately severe emotional distress. Their hesitancy is generally related to money, distance, or psychological resistance. Self-help books have been frequently recommended to them by persons trying to provide some relief, but until recently there have been serious doubts among many professional counselors about the effectiveness of such "bibliotherapy."

A new study published in *The Journal of Consulting and Clinical Psychology* has served to remove a large amount of that doubt. It found that women and men (average age, 68) given either of two books to read as the only treatment of their mild to moderate depression benefitted significantly from four weeks of reading. The books were *Feeling Good: The New Mood Therapy* by David D. Burns, M.D., and *Control Your Depression*, authored principally by Peter Lewinsohn. The former volume focuses on changing the thoughts that foster depression; the latter emphasizes modifying the reader's activities, encouraging the kind that bring happier feelings. After the reading was completed, tests showed that for two thirds of those in the study, the

books contributed to a notable improvement. In a comparison group of depressed persons who were given neither of the books to read, only 20 percent showed improvements. When effective, the two books appeared to be equally helpful, and a six-month follow-up showed that the benefit continued.

Dr. Forest Scogin, a psychologist at the University of Alabama who conducted the study, writes: "I don't advocate books instead of psychotherapy. But for people like the elderly or poor who are reluctant or unable to see a therapist, books make sense." He adds, "There are hundreds of self-help books in the bookstores, but many just don't work. The better ones are based on well-established programs, with their effectiveness demonstrated by independent, published research."

Dr. Scogin does not recommend simply giving books to people who are depressed. He believes they should be monitored by mental health professionals to be sure their moods do not get worse. One of the depressed participants in the study found that reading the book assigned made him feel "even more depressed than I was at the start."

BOOK REVIEWS

From Loneliness to Love, by Douglas A. Morrison and Christopher P. Witt. Mahwah, New Jersey: Paulist Press, 1989. 159 pp. \$6.95.

“We make ourselves lonely.” It’s a refrain that echoes and reechoes throughout this perceptive book. It haunts the reader. “We make ourselves lonely.” It challenges us to look at our own relational patterns and how we shape them. It invites us to opt for love by reimagining the past and the future of our own life story now.

The authors, both experienced pastoral counselors, make a straightforward case: loneliness is painful and the source of great suffering. Even if pain provides the opportunity for good to emerge, it is not good. “Loneliness hurts. It is always painful. It is not good.” The authors’ simple truth is not simplistic. Rather, it is a laser beam that illuminates readers’ inner selves and invites them to explore their relational stance in a clean, well-lighted place.

The authors explain their thesis: “Some people see themselves as victims, powerless to do anything about the pain they feel, and depression overwhelms them. Others lunge desperately into new relationships, becoming easily infatuated and making some people more important than they are.” What makes people lonely is the unyielding judgment that “I am what I am because of the way people loved me or failed to love me or because of the things that have happened to me.”

Morrison and Witt, however, refuse to support this fatalistic choice. Working in close collaboration, these two Catholic priests have successfully welded their insights into a single, convincing voice. They explore four fundamental patterns through which people choose to be lonely: the romancer, the pleaser, the loser, and the loner.

Romancers are the Don Quixotes of life, the

Romeos and Juliets, the Beethovens. They stir the waters of emotion and leave in their wake a swirl of passion. They yearn to be loved but keep searching for that special someone.

Pleasers are gregarious and outgoing, happier when others are happy. They are friends with everyone and want everyone to be friends with them.

“Losers” may be a degrading name, but it’s the way some people think of themselves. They feel cheated and resentful. They have poor self-esteem and they assume that others hold them in the same low regard. They crave the least sign of affection and doggedly pursue anyone who seems to care about them.

Loners are the classic “strong and silent type.” They appear imperturbable, as though nothing affects them, and they rarely show their feelings. They stay calm under pressure, face adversity without flinching, and after they have won the day, ride off—alone—into the sunset.

Romancer, pleaser, loner, and loser. The types seem accurate. In fact, they resemble, but are by no means identical with, the four archetypal patterns of imagination—romantic, comic, tragic, and ironic—that Northrup Frye has described. The authors paint vivid portraits of each type with succinct case studies and explain how each can move from loneliness to love by reshaping his or her own story. This book will help readers reimagine their own stories and reshape new ones.

—Patrick J. Howell, S.J., D.Min.



Father Patrick J. Howell, S.J., D.Min., teaches pastoral theology and directs the Master of Divinity program at the Institute of Theological Studies, Seattle University.

The Art of Passingover: An Invitation to Living Creatively, by Francis Dorff. New York, New York: Paulist Press, 1988. 204 pp. \$8.95.

The typical study of human happiness eventually proclaims the equivalent of "Blessed are they who like what they are doing." This conclusion tends to arouse a certain poignancy by its implication that only a few of us are exceptions to the common rule of not liking what one does. It recalls that old assurance of being able to make easy money by betting that the next person we encounter will have at least one reason to be unhappy. The odds are that even the most sincere and competent among us will at some time be significantly unhappy. It may be that one has become jaded about an other-directed career once pursued with joyful enthusiasm, or apathetic about devotions once eagerly practiced. Whatever the specifics, the very unshine of life will have so darkled that one's situation will seem unchangeably and fundamentally unacceptable.

In *The Art of Passingover*, Francis Dorff, O.P., proposes a technique for transcending any degree of unhappiness. His book, however, is far from being just another recipe for happiness. Rather than an overwhelming assemblage of philosophical and psychological *Wissenschaft*, Dorff's offering is the fruit of prayerful experience. Happiness will simply not be found in any neat and nifty formula. God has no part in it.

In simplest expression, Dorff's plan is "Let go. Let be. Let grow." In successive chapters he explains the personal, messianic, and synthetic aspects of his plan's three phases. We are shown the factors that tend to inhibit our actually practicing this or any other such program. Motivation to overcome the inhibiting factors derives from Dorff's demonstration of how the pursuit of this plan would really involve us in the messianic initiative for a new creation. Throughout his exposition, Dorff drives home his sundry points by the effective device of relating parables with various possible conclusions. He concludes his book with an appendix of meditative exercises to facilitate the reader's own passingover.

Dorff's recommendation is so simple that it seems too easy and too promising to be true. Compared with many works addressing happiness, however, it also evokes a comforting intuition that one has reached the true heart of the matter. The reader may even perceive that *The Art of Passingover* has an especially unobtrusive and peaceful appeal, much like that of Jesus' quiet message in the Gospel (could it be that they are somehow the

same?). Dorff's recommendation surely deserves our meditative study, whether or not we are currently unhappy. At the very least, this book will clarify significantly the practical meaning of "union with God," that important little notion that always seems to be in second place to what keeps us so busy (Lk. 7:32).

—John J. Karwin, S.J.



Father John J. Karwin, S.J., M.A., is treasurer for the Jesuit Community of Boston College High School.

Love Meets Wisdom: A Christian Experience of Buddhism, by Aloysius Pieris S.J., New York: Maryknoll: Orbis Books, 1988. 161 pp. \$12.95.

The spirituality of Buddhism has probably had more influence in the Christian West than has its theology or its monastic institutions. A thorough understanding, however, of the contribution this great spiritual heritage can provide for the human community in general, and Christians in particular, is greatly enhanced by some familiarity with its understanding of the world. A theology of dialogue and of Buddhism is not an essential for its appreciation, but it is going to become increasingly important as Western psychology is taken into the consciousness of Buddhist spiritual leadership and Buddhist wisdom becomes a resource for Western Christian spiritual thinkers.

This volume by a leading Jesuit expert on Buddhism, from Sri Lanka, is an invaluable asset. Although many of these essays have been available for a decade or more in various Asian periodicals, this collection provides a coherent and accessible overview of a Christian approach to Buddhism. The author is a theologian, and therefore the truths of the two traditions are considered with the utmost seriousness. His own development of models of and methods for approaching the encounter are a very important contribution to the literature, a contribution by one whom Buddhists themselves recognize as one of the world-renowned masters of their textual and monastic tradition.

The author has participated in several intermonastic dialogues, and several of the chapters emerge from these encounters. Therefore, while the theoretical theological position is well crafted, the vision of the author is not divorced from either the spiritual experience of Christian and Buddhist persons living their traditions or the masses of peoples in Asia marginalized by the poverty and colonial heritage with which they must deal spiritually.

The chapters of the book cover the diversity of academic approaches; the spiritual crisis of our time; the doctrines, institutions, and experience of Buddhism; and Buddhist monasticism and its political vision. A third section treats the dialogue with Buddhism, covering questions of poverty, mixed marriage, the essential elements and methods of dialogue, and the challenge faced by Christians before Buddhism.

In the development of the human community, it will be decades, possibly centuries, before we know what God's will is for Christians in the face of the other great world religions. Buddhism, however, has found a unique relevance to those whose call is to the spiritual and monastic life in the Christian world. This scholar/spiritual writer/practitioner has provided an important resource on the way to the mutual enrichment that is undoubtedly part of God's design.

—Jeffrey Gros, F.S.C.



Jeffrey Gros, F.S.C., is Director of the Commission on Faith and Order, of the National Council of the Churches of Christ in the U.S.A.

Who Are My Brothers? Cleric-Lay Relationships in Men's Religious Communities. New York: Alba House, 1988. 229 pp. \$12.95.

The silent, forgotten, unnamed minority in the church today are the brothers. *Who Are My Brothers?*, a new collection of essays, shows that this was not always so. In 1185 the lay brothers in the Order of Grandmont demanded equal rights in the monastery; when refused, they expelled the prior and two hundred choir monks. In 1219 they again deposed the prior and forty choir monks.

This study, sponsored by the Conference of Major Superiors of Men, examines the contemporary ten-

sions in cleric-lay relationships in men's religious communities. The tensions have deep roots. For instance, although Francis desired an exclusively lay community, and although Basil Moreau, the founder of the Congregation of the Holy Cross, proposed a single religious congregation of three collaborative societies (priests, lay men religious and women religious), the popes predictably gave a clerical spin to the inspirations of such founders.

A helpful historical overview by James Fitz, S.M., sketches the shifting relationships between cleric and lay in male religious communities. It tracks, rather uncritically, how coercive moves made by the church hierarchy since the twelfth century resulted in the dominant influence of clericalism over the radical, gospel-inspired religious movements.

In "Cultural Context for Current Relationships," Robert Schreiter, C.P.P.S., prescribes a healthy caution in order to separate religious values from the dominant American culture's bias toward egalitarianism and individualism.

Thomas Clarke, S.J., in his "Theological Explorations in Service of a Pastoral Imperative," reveals an excellent method for the theological discussion of the experience of brothers and priests. The poignant stories of the lay brother's struggle for an apostolic identity, by Patrick Hanson, C.P., Michael McGinniss, F.S.C., and Jerome Theisen, O.S.B., suggest the faint beginnings of an exodus movement and a renewal in men's communities.

"Sisterly Concern," an essay by two women religious, highlights both the comfortable familiarity of clericalism and its oppression of sisters, brothers, and the larger church. The book concludes with a descriptive essay on the results of a national survey of brothers and priests that explores the dynamics of their relationships.

This study could be enhanced by examining how the gospel values imbedded in its title—"Who are my mother, and brothers, and sisters?"—might challenge all the people of God: cleric and lay, women and men, pope and church at large. Men's religious might then discuss how sisters' twenty-year struggle for liberation could be paradigmatic for brothers (lay and cleric). Exploring intimacy among males and exchanging theological views on apostolic relationships among men and women might also hasten a renewal of religious life.

These essays tantalize the reader because they suggest so much, yet disappoint because no unifying thread binds them together. The book seems to suggest that solutions to the lay-cleric tension may be found through a redistribution of power within the church. In view of the present papal initiative to shore up clericalism by ordaining religious men as bishops, a practical, contemplative response to the question "Who are my brothers?" is all the more urgent.

—Patrick Howell, S.J., D.Min.

Repeating an Annual Request

Once each year the Jesuit Educational Center for Human Development attempts to update the list we maintain that includes the names of professional therapists and clinical facilities found helpful by sisters, brothers, and priests who have received their care. We use the list to respond to phone calls we frequently receive from clergy and religious seeking help for persons experiencing problems related to mental health, chemical dependency, sexuality, and the like.

We welcome the opportunity to make the names of these professional resources available, either by phone or mail, to anyone desiring a local name, or several, from our list. We do not, of course, disclose the name of the individual whose personal benefit from the counseling, therapy, hospitalization, or program has served as the basis for the recommendation.

If you would be so good as to help us expand our already lengthy but never complete list, especially in relation to Third World locations, please take a few moments to write to us and say

1. I (or someone in my community) was a patient/counselee of _____ (name of therapist/hospital/clinic, etc.).
2. The general nature of the condition for which treatment was sought was _____ (depression, alcoholism, obesity, sexual problem, etc.).

3. The provider of helpful treatment was _____ (a clinical psychologist, nurse clinical specialist, psychiatrist, drug rehabilitation center, etc.).

4. The name of the staff member who helped me (him/her) most is _____ (if care was obtained at a clinic or hospital, etc.).

5. My comments on the quality of care received are as follows: _____.

6. The address and phone number of the person/center I am recommending are _____ and _____.

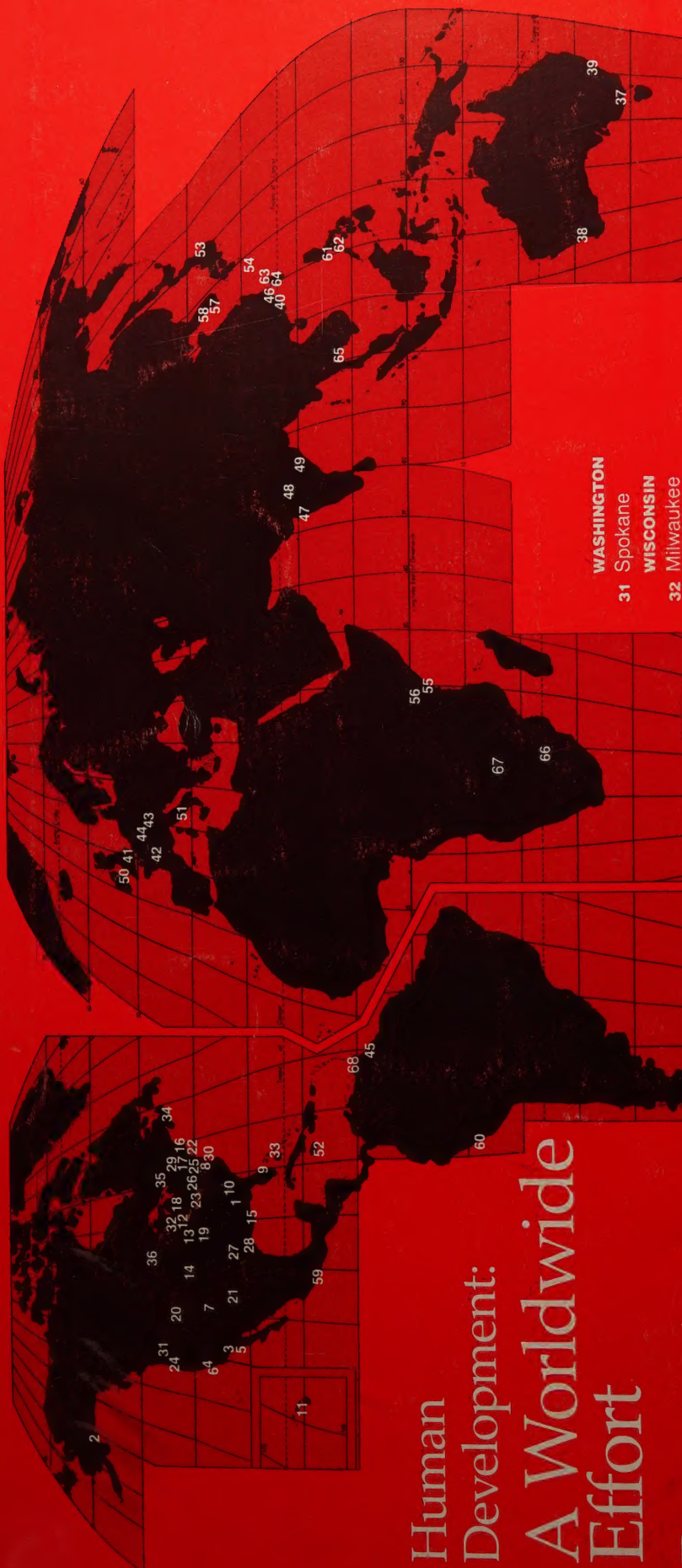
We would be very grateful to you if you would complete these six short statements and send them to us. The chance for others to regain their mental or emotional health and their ability to function with renewed effectiveness and happiness may depend on what you decide to do right now about this request we are making.

Gratefully yours,
The Staff of
The Jesuit Educational Center
for Human Development
400 Washington Street
Hartford, Connecticut 06106

Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted pro-

grams are listed on this map.



ALABAMA 1 Montgomery	HAWAII 11 Honolulu	WASHINGTON 31 Spokane	HONG KONG 46	MEXICO 59 Acapulco
ALASKA 2 Anchorage	ILLINOIS 12 Chicago 13 Moline	WISCONSIN 32 Milwaukee	INDIA 47 Bombay 48 New Delhi 49 Ranchi	PERU 60 Lima
CALIFORNIA 3 Los Angeles 4 Oakland 5 San Diego 6 San Francisco	IOWA 14 Sioux City	BAHAMAS 33 Nassau	IRELAND 50 Dublin	PHILIPPINES 61 Manila 62 Clark Field
COLORADO 7 Denver	LOUISIANA 15 New Orleans	CANADA 34 Halifax 35 Montreal 36 Winnipeg	ITALY 51 Rome	TAIWAN 63 Taipei 64 Taichung
DELAWARE 8 Wilmington	MASSACHUSETTS 16 Boston 17 Worcester 18 East Lansing	AUSTRALIA 37 Melbourne 38 Perth 39 Sydney	JAMAICA 52 Kingston	THAILAND 65 Bangkok
FLORIDA 9 West Palm Beach	MISSOURI 19 St. Louis	MONTANA 20 Billings	CHINA 40 Macao	ZIMBABWE 66 Harare
		NEW MEXICO 21 Santa Fe	ENGLAND 41 London	ZAMBIA 67 Kitwe
		NEW YORK 22 New York	FRANCE 42 Grande Chartreuse	
		OHIO 23 Cincinnati 24 Portland	GERMANY 43 Ramstein 44 Wiesbaden	
		OREGON 25 Wernersville		
		PENNSYLVANIA 26 Carlisle 27 Dallas 28 Houston		
		TEXAS 29 Manchester		